

# Record of Christian Work

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Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto **JESUS**, the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—*Hebrews 12. 1, 2.*

## RELIGIOUS THOUGHT AND ACTIVITY.

A church in Haines City, Fla., is familiarly known as the **Rocking-Chair Church** because pews have been abolished and rocking-chairs established in their place.

"Is this another sign of the times?" a church paper inquires. "Our fathers used to sit on a rough plank and sing, 'O God, the Spring of All My Joys.' Their luxurious children sit in rocking-chairs and chant, 'Art Thou Weary, Art Thou Languid?'"

At the National Convention of the **Gideon Association** at Columbus, Ohio, July 1925, the objective for the new fiscal year was set at 100,000 Bibles. "We prayed much on our knees and worked hard on our toes, and are happy to say we have gone over the top by several hundred Bibles. This we believe is an outstanding accomplishment in the placing of the Word of God in the hotel guest rooms of the United States and Canada.

"Many of your readers are contributors. We would like to convey our gratitude to them.

"There are 2,000,000 guest rooms in the hotels of the United States and Canada. To date we have placed in them 800,000 Bibles. We will adopt as our objective for next year another 100,000 Bibles."

The report of the **Bible House of Los Angeles** for this year summarizes the work of 25 years. During this period a total of \$872,762.46 has been received for the work, all in answer to prayer and without direct appeal to others. Nearly nine millions of Testaments, Gospels and Scripture Portions have been issued, and millions more of booklets and tracts, wall texts and posters.

The language in which the work of the Bible House was primarily intended to be done is Spanish, but Portuguese, Arabic, French, and other languages have also been tapped to a degree. A depot was opened in Barcelona, Spain, in 1907, and much matter is printed there.

"Our principal fields of labor are the Spanish- and Portuguese-speaking lands, which include Mexico, Central and South America, Spain, Portugal, Cuba, Porto Rico, the Philippines, and parts of Africa. We have also been able to do something for China and Italy, and more recently the Moslem lands,—Palestine, Egypt, etc."

The distinctive feature of all publications is the underscoring of emphasized passages.

The close relationship of sports and the **Christian religion** in American life is commemorated on Morningside Heights, New York, in the Sports Bay which is being constructed in the Cathedral of St. John

the Divine. The bay, which will cost \$150,000, is being paid for by athletic groups in the metropolitan district and individuals interested in sports. Meets and athletic exhibitions have been held to raise the money, and are still being held, since the full amount has not yet been procured.

The stained glass window, which will be part of the Sports Bay, will show twenty-six of the major athletic sports of the period, including golf, cycling, tennis, handball, basketball, swimming, yachting, bowling, billiards, the steeplechase, skating, fencing, wrestling, hockey, and soccer. Within the bay itself will be carvings and niches for memorials to individual sports and sportsmen.

The idea of bringing sports into the church is not a new one, although the memorial in the Cathedral of St. John will probably be a novelty in America. There are many precedents for it abroad, some dating back in the Middle Ages. An article in the "Brooklyn Central Magazine" tells of wrestlers depicted in carvings and pictures in cathedrals in Rouen, Chartres, Bordeaux, Paris, Ely, Exeter, Halsall, and Gloucester, and other famous European churches. In the Cathedral of Leon, in Spain, a window showing eleven contemporary sports was set in place hundreds of years ago.

### "I'll Knock Your Face Off!"

It is not a prize fight I am going to describe now, but another experience of a colporter.

He had knocked at another door, which was opened by a brutal-looking Negro with a vicious-looking woman at his side, who proved to be his wife.

"Get out of here, or I'll knock your face off!" he cried, angrily.

Then followed such a tirade of abuse and vile language, punctuated with oaths and curses, as a man rarely hears. But our man stood his ground, even though both the Negro and his wife shook their fists in his face, at the same time cursing him and the white race to which he belonged.

"Have I ever harmed you in any way?" said the colporter. "Have I ever done you any wrong?"

They admitted that he had not.

Presently the man's wrath subsided, and our colporter was preaching him a good strong gospel sermon there on his own doorstep, warning him of the fearful consequences of sin, and telling him that hell awaited him unless he changed his way of living, and that here was a Book that could change his heart and save his soul. And now the hitherto dangerous individual was an inquirer of the way of life and salvation, saying as others had done before him, "What shall I do to be saved?" Kindness and courage conquered, and another soul was brought face to face with his own sin and his God.—American Bible Society Report.

### Figures About Mormonism.

There are no accurate figures as to Mormon and non-Mormon populations in the West. The only sources of the facts are the personal knowledge of the proportions of census figures in given regions, and occasional Mormon statements, more or less accurate unless official.

Figuring the county populations of the Mormon section of the state and the carefully estimated proportions as we find them, and allowing only 5000 Mormons outside of these counties (too small), we get the figure of about 122,000 Mormons in Idaho, which is our best calculation after personally being in nearly all the settlements. It may be somewhat large.

Utah has a population by 1920 census of 449,396. Counting Salt Lake City and Ogden as averaging half Mormon, and the other larger places estimated properly by long acquaintance, and 25,000 Gentiles in the rest of the state, we get the figure of about 255,000 Mormons; doubtless somewhat too small.

Tabulating these figures for test, we get as follows:

|                                     |         |
|-------------------------------------|---------|
| Estimate Idaho .....                | 122,000 |
| Estimate Utah .....                 | 255,000 |
| Official figures of all missions in |         |
| U. S., Canada and Mexico ....       | 75,000  |
| Island and foreign missions .....   | 33,000  |
| Scattered wards outside Idaho and   |         |
| Utah, but not figured in above,     |         |
| and errors .....                    | 15,000  |
| Total .....                         | 500,000 |

The true attitude of the Christian ought to be that of deep sympathy with a people who have all the natural abilities and possibilities for the present and future worlds that we have, but who are being deprived of their gospel chance by an almost utterly false religion and must be reached by special means adapted to their needs. As to the system which enthrals them, we should have no sympathy at all: for it is as far from the genuine gospel of Christ as can well be imagined, having not one peculiar teaching which is according to the Word of God. A tract giving these doctrines can be had for 5 cents by addressing the Utah Gospel Mission at 9277 Amesbury Avenue, Cleveland, O.—Rev. John D. Nutting.

#### Churches Coöperate for Bible Lands.

A remarkable degree of coöperation in missionary work for the peoples of Bible lands is being shown this year by practically all leading churches of the United States. This concerted effort, little appreciated by the casual observer, has been specially revealed by the formal deliverances of numerous churches in their 1926 spring and summer assemblies, conventions and conferences.

These supreme assemblages of leading Christian bodies of the country have joined in a renewed and as a rule doubly emphatic endorsement of the constructive program of training children in religious, educational and social growth now being carried on by the Near East Relief organization. The churches so emphasizing their coöperation in this missionary enterprise include Presbyterian, United Presbyterian, Reformed, Protestant Episcopal, Baptist, Methodist, and other bodies.

A typical endorsement, that of the General Synod of the Reformed Church in America, includes this statement:

"The responsibility providentially given us to train several thousand orphan children for their own self-support and for their coöperation in their countries' future development, is a privilege we should eagerly retain because of our consecration to the Master's service. We are doing more there than saving lives: we are lifting the level of living in the lands made sacred by our Saviour's earthly ministry."

#### For Labor Day.

O Son of God, who wast pleased thyself to be reckoned among the craftsmen, bless all those who labor with their hands, that their work may be done for thy honor and rewarded with thy approval; and unto such as are laid aside by ill health or distress do thou grant the presence and rest which thou hast promised unto the weary, for thy honor and glory for ever and ever! Amen.

Special provisions of the resolutions adopted—made in varying forms by the different churches,—include reappointment of large and representative advisory committees on Near East Relief; endorsement of the new plan of arranging for persons, churches and societies to become sponsors for individual orphans, paying for their support and their training \$100 a year each; and observance of some custom as that of Golden Rule Sunday in December.

"The constant worldwide insistence on the Golden Rule as a practical principle of life," as the Northern Baptist Convention expressed it, "is a significant and worthwhile piece of service to the kingdom of God."

#### International Conference on Africa.

An International Conference on the Christian Mission in Africa will be held at Le Zoute, in Belgium, from September 14 to 21. It is an outgrowth of the Conference on Christian Education in Africa held in England two years ago. The earlier conference had international representatives; the 1926 conference is fully international in its personnel and scope. It meets under the auspices of the International Missionary Council. The chairman will be the Rev. Donald Fraser, until recently one of the best known of the Scottish missionaries in Nyasaland.

The membership will not exceed 250. Of this number 200 will be delegates appointed by mission boards in America, Great Britain and on the continent of Europe who have work in Africa. The remaining 50 places are reserved for consultative members, including government officials, educationists and African Christians, who can contribute valuable experience.

The aim of the conference is not to pass large resolutions in general terms, but to focus light from every angle upon actual situations as an essential preliminary to a new coöperation between the forces of truth and justice at work for the peoples of Africa. Divergent views will be frankly stated in order that the difficulty of racial and political adjustment may not be slurred over, but faced. The presentation of the Christian gospel will gain new significance against this background of real life.

The July issue of the "International Review of Missions" is a special double Africa number of 300 pages, containing articles that have been written in preparation for the conference. The authors of these articles are experts on their subjects. The subjects include certain aspects of the task of Christian missions in Africa, such as the evangelistic approach, building up the African church, religious education, Christian literature, medical and welfare work. Other forces and problems in African life are also surveyed, such as the African's past, contacts of black and white, manners and race relationships, population and health, Islam and Asia in Africa, social conditions. This July number can be secured for \$1.25 from the International Review of Missions, 25 Madison Avenue, New York City.

Prayer is confidently asked from Christian people, at each home base and in all mission fields, that the purpose of God for Africa through this conference may be fulfilled.

### Worldwide Christian Endeavor.

DR. FRANCIS E. CLARK.

At this, the seventh convention of the Christian Endeavor societies of the world, it is appropriate that as president of the World's Christian Endeavor Union I should give some report of the activities in which our societies are engaged, though this is a well nigh impossible task, so many and varied are they.

Even to mention the countries in which these societies exist would take too much time. It would be much simpler to name the countries which have no societies. But neither is this safe to attempt, for I do not know of any such lands, and when I have occasionally ventured to name such a country in print I have soon been reminded that

I was mistaken, and that the country specified was not without at least a small contingent of Endeavorers.

It is certainly no exaggeration to say that our Society is absolutely worldwide, and that it was never so large or so blessed of God in all the world as today.

In the United States more than five thousand new societies have been formed within a year, and from almost every nation and denomination comes news of increase in numbers and activities.

But this increase of numbers is not by any means the most important matter I have to report. It is of far greater significance to mention some of our regular activities.

During the past twelve months groups of young people in all the world, called Christian Endeavor societies, have met together for no less than four millions of meetings for prayer and praise, and for testimony to their desire to serve the Lord Christ. There have been held under Christian Endeavor auspices more than six thousand union meetings of young people, representing a hundred different denominations, thus greatly promoting universal Christian fellowship. Two hundred and fifty thousand committees of young people, to whom some definite Christian service has been committed, have been at work for God and their fellowmen. And during the five and forty years that mark the limits of our movement, at least eighteen millions of young men and women and boys and girls have made, in substance, this promise, involved in the Christian Endeavor pledge: "Trusting in the Lord Jesus Christ for strength, I will strive to do whatever he would like to have me do."

But enough of figures! They are useful for our encouragement and stimulus, but today we are looking forward, and not backward; outward, and not inward; upward, and not downward; and we are joining hearts and hands in all the world for still better years of service for the Lord and Master, whom having not seen, we love.

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### BY WAY OF SUGGESTION.

In the island of Lewis, Scotland, some of the folk agreed that all the **eggs laid on Sunday** in one month should be given



Princeton delegation at the Northfield student conference June, 1926. Standing, 2nd from left, Sam Higginbottom; 3rd, Dr. Robert E. Speer; 4th, President Elliott Speer of the Northfield Schools; 5th, Rev. Robert P. Wilder.

to missions. They chose July because it had five Sundays, and the hens got so keen and diligent that when the eggs were brought to Stornoway they produced £28 in cash.—Dr. Donald Fraser.

Rev. Sidney Lovett has instituted in Mount Vernon Congregational Church, Boston, of which he is pastor, a service of **holy communion at seven o'clock Sunday morning** for those who are unable to attend later services because of work, or for any who care for a quiet early morning communion.

It is a novel idea for a Congregational church, and has attracted much attention in Boston.

To increase the chances of its older children for **successful adjustment to some vocation** upon leaving the institution the Georgia Baptist Orphans' Home, Hopeville, Georgia, provides free residence until the individual seems to be actually self-supporting.

A girl or boy will be helped to secure a job somewhere near the institution. As long as the weekly wages are less than \$15.00 the room and two meals a day at the Home are available without charge. The young person is urged to save at least half the weekly income. This is not compulsory, however, and sometimes there are so many "unexpected" expenses that the weekly saving dwindles to little or nothing.

During this period of adjustment to the job the Orphanage staff keeps close to the child and his or her problems. There are

friends with whom one may confer about the lessons that are being learned from experience. This is the sort of provision many parents like to make for their own children.

A writer in the "South African Outlook" has an article on the **recruitment of men and women for the foreign field** which elaborates a novel idea.

"The church chooses its bishops, moderators, presidents, secretaries, theological professors, and congregations choose their ministers. They do not sit down and wait for volunteers: they pray for the guidance of the Holy Spirit, and then endeavor to select the best man available for the work. Why not follow this practice where picked men and women are needed for the front line, where a misfit, a square peg in a round hole, who has been sent six or ten thousand miles to his post, cannot be replaced except at great cost in time and money?"

The writer goes on to show how possible missionaries might be called. An S.O.S. would be sent to presbyteries or other bodies saying that a minister, or doctor, or teacher, or nurse, or carpenter, or accountant, as the case might be, was wanted. A confidential schedule of names of specially qualified persons would be sent up to headquarters, and there a selection committee would deal with the matter and ultimately send a call or calls until the vacancy was filled.

Such a practice, it is contended, would awaken a new attitude towards the work of the church in the mission field. There

is no doubt that out of the total church membership there are many men and women who would feel obligated by the choice of the church falling upon them, and who would respond. As the writer observes, there is a short circuit in the present system, and a remedy is needed.

#### OTHER LANDS.

In Belgium, when you buy a postage stamp you find on it a tear-off piece with the words "Ne pas livrer de Dimanche," meaning "Not to be delivered on Sunday." If you wish to take part in the national movement for a quiet Sunday, you post your letter with the full stamp. If not, you tear off the milled part.

The first Christian Endeavor convention for American children ever held in China was held in Nanking last April. Some 137 delegates were registered, most of whom came from the Hillcrest School at Nanking and the American School at Shanghai. American children in other schools were invited, but owing to great distances and disturbed political conditions in North China they could not attend.

The theme of the convention was "Jesus, My Lord."

Next year the Shanghai young people hope to have the convention at their school.

Testimony to the high place which the Scottish manse holds in the national life and to the value of its contribution to world service has often been given. An interesting incident occurred during the visit of the Rev. Hubert L. Simpson to India.

He was one of a number of guests at a dinner party. Directing the attention of the company to a circumstance which had escaped their notice, he remarked that their host was the son of a Scottish manse, their hostess was the daughter of a Scottish manse, the most distinguished guest of the evening, third only in order of preëminence to the Viceroy himself, was the son of a Scottish manse, the wife of this official of exalted rank was the daughter of a Scottish manse, and others of the company shared a similar lineage.

"Oh," said a lady who had not been included in the category, "perhaps you would like to know that I am the daughter of an English vicarage!"—"Record."

In the great Australian Inland, an area covering approximately 2,000,000 square miles, the Australian Island Mission seeks to care for the spiritual and medical needs of the scattered population of outback pioneers.

Much success has attended its efforts during the 14 years of its existence. Ten Nursing Homes have been established in remote and isolated parts, and each is presided over by two fully qualified nurses. While these sisters are primarily concerned with the medical care of settlers, who are sometimes 500 miles or more distant from the nearest doctor or other settlement, they also carry on social and religious work, and give special attention to the spiritual instruction of the young people.

One of the latest developments of enterprise under the A.I.M. is the inauguration of a "Flying Doctor Scheme." That means that the aeroplane has been pressed into service, and much more good is now being accomplished through the rapidity of transport. Wireless has also been installed with the special view of religious instruction being given to those who are far off from any center.

#### THE WORLD'S STUDENT CHRISTIAN FEDERATION.\*

REV. GEORGE STEWART, JR.

Tonight we are celebrating the achievements and reviewing the tasks of the World's Student Christian Federation, founded in 1895 at Vadstena, Sweden, through the influence of John R. Mott, Karl Fries of Holland, and other student leaders. The federation was first composed of five Christian student movements. Milestones along its history have been the great international conferences at Oxford, The Hague, Tokio, Versailles, Constantinople, Mohonk, and Peking.

During the period between 1895-1914 the movement was gathering strength, organizing itself in 37 different nations, developing its publications, enlisting personnel, carrying on programs of information, and developing the sense of unity and a constituency in the student bodies in both hemispheres.

In 1914, when the war broke into frag-

\* Northfield Student Young Men's Christian Association Conference, 1926.

ments all but a few international movements, the World's Student Christian Federation found its soul. I can recall the day when Francis Miller, then a lad of 19, from Washington and Lee, came to Yale asking for initial contributions from the Yale students for a fund of \$150,000 for the relief of prisoners of war scattered throughout England, France, Germany, Austria, Servia, Russia and Siberia. This fund was the beginning of a steady stream of money from the colleges, schools and universities throughout the world, amounting to millions of dollars, which ministered to the needs of prisoners who would otherwise have suffered from the indescribable tedium and moral decay which inevitably descend upon vast numbers of imprisoned soldiers. In the spring conferences, and later, some of the finest men from Princeton, Yale, Cornell and other colleges, including Marshall Bartholomew, Savage, and later Hugh Moran, Morgan Noyes, and others, volunteered to work either with the prisoners of war or with the troops overseas. One of the most distinguished of these workers was Mr. McNaughton, who not only served prisoners of war throughout the length and breadth of Germany, but also carried forward a large share of the student relief work of later years. The work of Conrad Hoffman at Ruheleben and other German prisoner camps containing English and other Allied soldiers was a work of love which stands out as one of the brightest chapters of the war. This record has been preserved in Conrad Hoffman's volume, "In the Prison Camps of Germany."

When the Armistice came in 1918, a new chapter opened in the life of the World's Student Christian Federation. A conference of different leaders was held at St. Beatenberg, Switzerland, in August of 1920, which revealed an appalling state of need, including a famine of books, a famine of clothes, and a famine of money throughout Eastern and Central Europe. Inflation, that most deadly consequence of warfare, had swept away the endowments of every university from Bremen to Vladivostok. The combined endowments of the universities of Berlin, Geneva and Vienna would not have purchased a suit of clothes. Every stock and bond and bank balance throughout this en-

tire region was wiped out by the dilution of the currency. Thus the professional and middle classes, from which the vast majority of students came, represented a devastated area throughout the old world.

From that time the European Student Relief of the World's Student Christian Federation was organized, which collected funds throughout the schools and colleges of all the constituent members for the relief of students and professors in Europe. In some places buildings were given us, and other places they had to be built to house the clothing rooms, tailoring establishments, cafeterias, reading rooms, sleeping apartments, laundries, printing plants and clinics which were set up in university centers. The amount of human helpfulness and of reestablishment carried on through this ministry of love and reconciliation has seemed to competent observers as the finest single chapter in the post-war life of Europe. This work has gradually resolved itself into the International Student Service, with headquarters in Geneva. This movement to carry on self-help embraces mutual exchange of students and professors, and a score of other activities calculated to bring about mutual understanding and devotion to Christ's teaching among the student bodies of the various nations.

The Federation has spread until at the present time it includes 300,000 Christian students in 40 different nations. It was at first entirely Protestant, but at the present time embraces some Orthodox and Roman Catholic groups, not upon any ecclesiastical basis, but upon a statement of personal allegiance to Christ.

Three purposes have dominated the Federation since the beginning: First, to lead students to Christ; second, to build them up in Christ; and third, to encourage them to go out and work for Christ.

Everywhere one travels the seeing eye can find evidences of the vital work of the Federation. On the upper Nile at Assiut one will find a small unit organized there over 20 years ago by Dr. Mott. At Smyrna I have traveled out by the old amphitheater where Polycarp was martyred to visit Kingsley Birge and Ralph Harlow, who at that time were stationed at the International College. This was in the most troublous

days after the war, but I found the meeting place of the recent conference which had founded the Student Volunteer Movement of the Near East. Across the auditorium was a banner reading, "Where the Spirit of the Lord is, there is liberty." Last summer I found members of this band in Macedonia who had been driven during the Smyrna holocaust to seek refuge wherever they could find it. They were not shattered fragments, but living, radiating spirits who had carried through suffering and famine the undying vision of a worldwide union of students in Christ.

In Constantinople one saw groups of Christian students banded together in indissoluble ties. In Soviet Russia during the worst of the anti-religious persecution young men and women were banded together in the Federation, whose presence, if detected, meant death. One sees in Prague, Budapest, and many university centers the constructive healing work which wise men and women are carrying forward through the gifts of money and personality of the students of other lands.

A striking evidence of the appreciation with which this help has been received came in the visitation of Dr. Scheerer to the United States during the last winter term, officially carrying the thanks of the student world of Germany to the students of this country. The German students have already turned \$10,000 back to the Federation, and in another year hope to increase this amount to \$40,000.

During the summer of 1926 the executive committee of the World's Student Christian Federation will meet in Denmark, and later a conference of the European Student Relief of the Federation will meet in Jugoslavia. To these meetings will come delegates from nearly every country in the world.

The suffering of the students and professors of the old world beckons to the students of the new world. During the last decade they were constrained by the agony through which the old world was passing. The gaunt specter of hunger and of human need which has been ever present in the universities and schools of Europe during the last decade has in a measure redeemed from selfishness the students of those lands who have suffered less, but the difference in

wealth and in the facilities for learning are still immense, and call for further sacrificial giving upon the part of the students of the United States.

### AN INDIAN GIRL WINS HIGH HONORS.

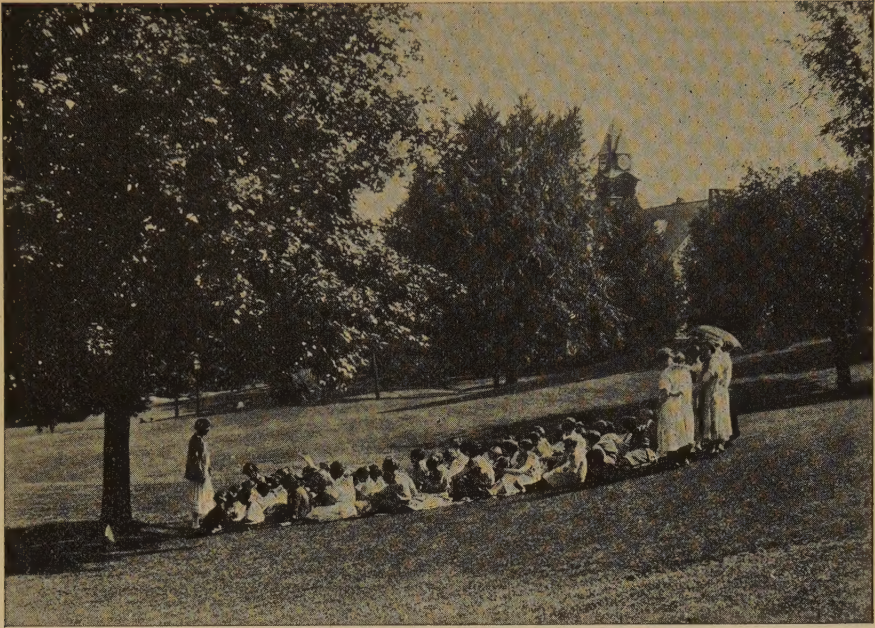
MISS FRANCES L. GARSIDE.

Ruth Muskrat, a Cherokee Indian girl, who was graduated from Mount Holyoke College in 1925, has been awarded the Henry Morgenthau prize of \$1000 offered to the member of that class who in the year following would do the most to pass on to others the benefits of her education. A brief history of what has been encompassed in one life proves the justice of the award.

Miss Muskrat had attended the universities of Kansas and Oklahoma, spending her college vacations in working on reservations, learning in a practical way the difficulty of readjustment which the young Indian boy or girl has to make on returning to tribal civilization after an absence of several years in a government school. She also made speeches on behalf of her people in Iowa, Colorado, Missouri. In April, 1922, so signal had been her efforts that she was sent as a delegate of the American Indian students to the conference of the World Student Federation in Peking, being the first American Indian ever present at a world conference.

She entered Mount Holyoke in the autumn of 1924, and the day of her graduation in 1925 saw her on a train en route to Tahlequah, Okla., to be dean of Women at the Northeastern State Teachers' College. Here she did such effective work that when she left it nine weeks later the school already had a better reputation, many features being modeled after those in effect in other colleges Miss Muskrat had attended. She had four short weeks for rest before taking up her work as teacher in Haskell Institute, Lawrence, Kansas, the largest Indian school in the world. But those of her race in Ponca were in such urgent need of her services that resting was out of the question.

Here on a little narrow reservation, in the hottest month of the year, she set to work to give to the girls of a nomadic race some of her ambition, plans and hopes. She initiated them into new and more normal



A conference class session in the open, at Northfield.

forms of recreation than those to which they had been accustomed, she organized them into singing, cooking and sewing classes, and left them to begin work at Haskell with an aching heart, aching because they were in need of so much more than she alone could give them in so brief a time.

If one were to look over the names of the faculty of Haskell, Miss Muskrat's name might be found as teacher of the 8th grade. This, however, has been so small a part of her year's work that there might not be room to tell all she has done: getting into intimate contact with the girls after school hours, encouraging them, planning for them, helping them in the greater problems which they will encounter when their school books are closed. When the Institute closed for the summer session she took charge of the Outing work, a system whereby Indian girls are found positions in the homes of the white race that they may learn better ways for home-making.

It was a year so busily occupied that Miss Muskrat did not have time to think of herself, and she was without doubt greatly surprised when awarded the Morgenthau prize.

#### CURRENT THOUGHT.

For a long time **the miracles** were a great stumbling block to me. Many times I could have wished that it had been possible to take out of the Bible its supernatural elements, so that it might be brought more into harmony with current ways of thinking. But I have come to believe that what will change is our current ways of thinking. We have been far too materialistic in our interpretation of life and of the world. We have shut out now for years all that seemed to be unexplainable. We are discovering how the forces of the Spirit interpenetrate the material world, and I believe the day is not very far distant when these elements in the Bible that have become so discredited will become again what they were in the beginning,—its chief points of affirmation.  
—Dr. F. W. Norwood.

There are those who believe that the world will be happier when all **miracle and mystery** are eliminated from its thought and faith. On the contrary, we believe that should such a day dawn it will be a day of doom for everything most precious in human life, for everything which makes life truly significant. Whatever one

may think about the Roman Catholic doctrine of the Eucharist, men who have faith in the spiritual reality of life must rejoice that this unfaltering testimony is given to the existence of miracle and mystery. Many who feel that here too much is believed, will feel also that they have believed too little. Faith denies nothing that science can demonstrate, but it believes more. It refuses to be shut up in the narrow confines which from time to time science has set for it, and rightly, because the whole story of science has been the extending of those confines, the widening of its sphere, until in recent years it has broken beyond all bounds and finds itself wandering in a limitless realm of wonder.—Chicago "Evening Post."

**The growing use of cigarettes among women and girls** is a discouraging development of recent years. There have always been a few women, generally elderly persons, who occasionally used a pipe, and sometimes snuff, but for the most part it was practised in private, and more or less with a sense of hesitation and shame. Recently some of our prominent colleges for women have set aside rooms for the accommodation of women smokers and withdrawn all rules prohibiting smoking by students. In the larger centers of population one may see women smoking apparently without shame in hotels, restaurants, and other public places.

It may be said that it is morally no worse for a woman or a girl to smoke than for a man or a boy. Logically, and perhaps ethically, that is true, but the stubborn fact remains that on account of her more highly organized nervous system and her sacred function of potential motherhood, and according to the ideals of our time and country regarding women, it is, to say the least, regrettable that so many should seek to place themselves on an equality with men in the lower rather than the higher things of life.—Dr. Charles Scanlon.

### Why We've Prohibition.

DR. FRANK CRANE.

All this "blue law" talk arises from a certain confusion of mind. Unfortunately people think in terms of mob mania.

The present flurry is due to the popular misconception, on both sides, of why pro-

hibition. The reformers think they brought it on, which belief is also held by the wets. The reformers flatter themselves, and the wets don't understand.

Never in the world could a group of religious enthusiasts either cow or cozen both houses of Congress and the legislatures of three-fourths of the states into voting for something they were sure their constituents did not want.

The guilty parties who brought prohibition to pass are:

(1) The scientists who dug up the nasty facts in the case, showing that the benefit from alcohol was at best problematical and occasional, and the injury from it universal, certain and appalling.

(2) The life insurance companies. You could not fool them. They had too much money invested in the law of averages of human life. They spoke only in statistics, but they were eloquent.

(3) The men of business. After all, America is primarily a business institution. Booze spoiled business. It honeycombed efficiency.

(4) The women. Average, decent, honest and serious-minded American women never liked the stuff.

(5) The war. When it came to concentrating 4,000,000 young men in camps and getting them into shape to fight the best trained enemy troops in the world, the booze issue became acute. Things were too critical to take any chances on not winning.

And it was only because the reformers had this tremendous platform to stand on that they succeeded. The U. S. A. is not going ahead into Puritanism. Neither is it going back into alcoholism. The people—give 'em time,—have sense!

### The Secret of Service.

To one who asked him the secret of his service George Müller said: "There was a day when I died, utterly died," and as he spoke he bent lower until he almost touched the floor, "died to George Müller, his opinions, preferences, tastes and will, died to the world, its approval or censure, died to the approval or blame even of my brethren and friends, and since then I have studied only to show myself approved unto God."

## THE MISSION FIELD: AT HOME AND ABROAD.

Once in a hospital in Old Cairo an outpatient, who was very ill and suffering great pain, came up after prayers and said:

"By Allah, O lady, **the sweetness of these words** heals me!"

The words had been: "Thy faith hath saved thee: go in peace!" It was the first time she had ever heard of our Lord.—Miss I. M. Scott-Moncrieff.

When we consider that out of every ten thousand people in the province of Fukien only about 40 are in school, we realize **how precious are these children** who come under our care, even if only for a few months or years. And thus we carry on, in the name of him who said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."—Miss Elizabeth F. Cushman.

**The problem of Africa** is fundamentally a human problem. It has come upon us within a generation. It is of continental dimensions. It constitutes a challenge to the church. If Christianity has any real meaning for the world today it must have some light to shed on this great new human problem with which mankind has suddenly been called upon to deal. The challenge is one which the church cannot ignore.—"International Review of Missions."

Bishop Fisher of India is quoted as saying to a company of fellow bishops in Chicago that he was once challenged by a holy man of India for proof that a white man would be **willing to die for a brown man** of India. A missionary in Calcutta went into a district stricken with small pox. He gave his life trying to save the lives of victims of this disease. Bishop Fisher said:

"I helped to dig the grave of that missionary, and when I had finished burying him I sent a telegram to the sadhu, 'I have found your man who has died trying to save your brown people!'"

The pope has lately created the **first native Chinese Roman Catholic bishop** of recent times. The civil prefecture of Huen-Hoafu, formerly comprised in the prefecture apostolic of Southern Peking, suggested itself as a unit fit to receive a separate religious organization. Father Philip

Tchao, a Chinese secular priest who had been acting as secretary to Monsignor Costantini, apostolic delegate in China, was raised to its head with the title and functions of the episcopate.

This, says the "Commonweal," is in accordance with the recent papal encyclical upon the urgent need of indigenous churches:

"For what were missions intended if not for the establishment of the church of Christ in these vast countries in a stable and dependable fashion? And how will it continue to exist among the pagans if all the elements that once constituted it among ourselves are not to be found in it?"

In a recent issue of the "Journal of the Cambridge Medical Society" there is an interesting paper by Dr. J. Howard Cook, in which many instances are given of **how science has aided the work of missions**.

In the period 1901-4 sleeping sickness was responsible for 200,000 deaths in Uganda, the mortality being practically cent per cent. Missionary work was at first hindered, for the natives said, "Christianity has brought us sickness." But preventative methods on the lines advocated by Castellani and Bruce were instituted, and the following figures for the kingdom of Buganda show the results: Deaths for 1905, 8003; for 1910, 1527; for 1915, 3; for 1917 and subsequently, none. Such results obtained by Christian teachers naturally disposed the native to a patient hearing. The power that may be obtained by an ethical leader who can cure or prevent disease is dramatic.

Not so long ago some of our Christians went out to a little village and tried to preach, but they were refused a hearing. They had their song books and Bibles snatched out of their hands and torn to bits, and they were driven out of town by a howling mob, and narrowly missed being further victimized. That town was not open to the gospel message.

Later the son of the headman of the village was taken sick. Native quacks were tried, all kinds of charms were tried, but none of them helped the lad. At last, when there was little hope left for the little fellow's recovery, they brought him to the mis-

sion hospital. God spared the little chap's life to us and to them.

Not many weeks ago we went again to Murdikonda to preach. We were received by the headman of the village, he who had caused our workers to be cast out before, and escorted to a good place from which to speak to the people. And the headman himself saw to it that we were given a respectful hearing. The word was sown in many a heart that day, and who shall say what the harvest shall be?

Thus do our **mission hospitals** open the doors not only to the hearts of single individuals, but to whole villages.—American Baptist Telugu Mission report.

**The calls from high caste people** are constantly increasing. There is space for only one illustration.

One morning we motored out to a village ten miles from our camping place. The road had been macadamized many, many years ago, but had been left to the mercy of ox-carts. Some places we had to slow down to a speed of three or four miles an hour: the road was a series of huge blocks of road metal and beds of sand.

On reaching the village we entered the Christian mohallah, but before we had begun the meeting the representative men of the village came to us and invited us to come to the Town Hall and "lecture," saying:

"Bring the Christians there: they may sit with us!"

This was a great concession.

We accepted the invitation, and before we had been in the hall many minutes nearly a hundred of the most respectable men of the village came in and sat for about an hour listening attentively to the story of salvation through Jesus Christ.

At the close of the meeting they took up a collection and gave it to us. Those village men seemed to know by intuition that a Methodist meeting could not close without a collection.

High caste men requested us to come and teach their women. One man said:

"I was educated in a mission school. If you will come and teach our women we may all become Christians."

There are nearly one hundred pleaders in the city of Hissar: they are anxious to

have their daughters taught. If we had a larger staff of workers we might enter many homes and teach them the Bible truths as well as to read.—C. T. Holman, India.

Suicide cases are about as numerous as ever, and we had three cut-throat cases, as well as phosphorus poison and other varieties of suicides. These cases demonstrate the fact that we must give the women **spiritual life and hope**, otherwise we cannot save them.

One of these cut-throat patients was in a terrible shape. Her people said that she was insane, and she seemed to be mentally unsound. Her trachea had been cut in a most fearful fashion, and we only managed to sew her up after great difficulty. She gave birth to a child, and then she insisted upon going home, and refused to take water or food until we did let her go, though I talked and urged her to stay. Of course she went home to die.

When the second case also wanted to go home and die instead of trying to get well, my pent up feelings gave way, and I gave her a long straight talk. I told her that it was not merely a case of letting her go home to die in peace, but if we did so her spirit would suffer in hell fire, for by trying to take her own life she had sinned. I showed her to how much trouble we had gone to sew her up, for she had been treated in the Red Cross Hospital for five days, and all the stitches had sloughed out, and we had great difficulty in treating her after that. The odor was enough to knock anyone down, and there was so much pus that the gagging made me sick and nauseated clear through. I told her to repent of her sins and to trust in Jesus who could save her, and then if she would be patient she would soon get well. I told her that if she were afraid of hunger she ought to have thought of that before she tried to kill herself, and I told her that we were feeding her with egg albumin, whereas before she came to us she got nothing down her throat at all.

Well, the talk did her good, and now she is a changed woman. She even smiles when you look at her, and says that she is trusting in Jesus to save her, and she will come and join us in worshipping him.



Dan Crawford's home town on Lake Mweru. (See page 593.)

This is a lesson to me to try harder to give them the gospel message, for its truth alone can give them life.—Ida Kahn, M. D., Nanchang Women and Children's Hospital, China.

### Jewish Converts.

The church hears about great congregations and native churches springing up in heathen lands, but not of anything similar in Jewish fields. But why not? For the simple reason that Jewish converts are not formed into separate churches, but become members of the Christian congregations in the lands they inhabit, and their children go to swell the mass of the general Christian population.

Jewish converts, nevertheless, exist in large numbers. The words of a celebrated Jewish writer, Dr. Arthur Ruppin, may be quoted in evidence. In his "Jews of Today" he says: "Even allowing for the thousands and tens of thousands who succumbed to persecution, Judaism today should be stronger than it is by millions and tens of millions, were it not for the continuous secession to Christianity."

Imagination should rest upon such a statement. If the thousands of converts in Hungary alone, where our mission has had so great an influence, had been gathered into separate congregations, and if allowance were made for the natural growth of their families, which is one of the great factors

in estimating native Christians in heathen lands, what a Hebrew-Christian church should we see! Even in our own capital city of Edinburgh, with its comparatively small number of Jews, about 120 converts have become members of the church in recent years.—Jewish Report, U. F. Church of Scotland.

### Philippine Presbyterian Mission.

The "Philippine Presbyterian" contains a supplement giving station reports for 1920-5 and bird's-eye views of the mission upon completion of a quarter century of service.

During the 25 years a total of 121 persons have been enrolled on the staff, including a few short term appointments. Even including these the term of service of the missionaries averaged ten years for each person.

Statistics for 1925 list ten stations and 55 out-stations where there were resident workers. The mission force, including wives, was 66. The Filipino staff counted 94 in evangelistic work, 39 in educational work, and 20 in medical work, women included, a total of 153. There were 136 organized churches and 93 unorganized groups, and 335 Sunday schools. The whole number of communicants was 18,097.

Silliman Institute is the largest educational unit, with 785 students in the college, high school and lower school branches. Six

dormitories in different places accommodated 1479 young people.

Two hospitals in operation, two printing presses, and coöperation in a union theological seminary were other activities.

### The First Conference for Girls in Syria.

In February, 1926, a number of women representing the principal schools for girls in Beirut, the Young Women's Christian Association, and the faculty of the American University, met in the American School for Girls to talk over the pros and cons of such a conference. There seemed to be no cons, everybody being heartily in favor of the conference. So an executive committee was elected, and things began to move.

We all felt it would be encouraging if we could have in this first conference for girls in Syria 35 registrations, and indeed, some of us felt that 50 would be set as an outside limit. But when we closed the polls on March 15th, you can imagine our surprise and almost bewilderment when we found that there were 142 girls registered, four times as large a registration as our faith!

It was necessary to scurry around and get more leaders, more Bible class teachers, more tables, more beds, more servants, and more of about everything. But we succeeded. We took care of those girls, and put that conference through.

The day was begun with the morning watch at 6.30 A.M. in the dormitories. Breakfast was at 7, followed by prayers, and then Bible classes for all the girls. An hour for games for the girls followed while a leaders' conference was held. Then we gathered again in Kennedy Hall for an inspirational talk. This was over at eleven, when the discussion groups met with two leaders for each, a Syrian and a foreigner, in order that things might be discussed from both points of view. Lunch, and then a quiet hour in the library, under the trees in the garden, or in the dormitories, after which were different forms of recreation. There was a theme for each of the three days, "Looking In," "Looking Up," and on the last day, "Looking Out." The evenings were given over after supper to the most interesting speakers we could secure, and

the talks were evangelistic, followed by group meetings. Then everybody, tired but happy, went to the dormitories, and the day ended with the singing of "Taps" by the Junior College choir.

The girls were interested, earnest, far more amenable to rules and arrangement than girls at conferences I have attended in America. When they were given an opportunity to express themselves, the emphatic statements as to the value of such a gathering were most gratifying. They just took for granted that we would have another conference for girls next year. And indeed, a permanent organization has been formed for the purpose. There were Moslem and Druze and Christian girls, and it had been emphasized in the announcements that it was to be a Christian conference.

From our own college and school there were twelve Moslem girls and two Druzes. Of nationalities, there were Armenians, Turks, Kurds, and Syrians. We had 45 girls in the conference.—Beirut Mission Report.

### Suppose!

Suppose you and your family lived in India and had never heard of Jesus Christ! You and your family would probably be uneducated, as ignorant as the cattle in the fields. You would be living in dark mud huts without windows or furniture of any kind. Your life would probably be unhappy. Your religion one of superstitious fear, and your future an unknown terror.

It does us good sometimes to suppose these things, for if for no other reason it makes us thankful for the many blessings God has given us. And do you realize that these blessings which you now enjoy are yours because Jesus Christ came into your life, the lives of your parents, and the life of your country? What you have, you owe it all to him.

But think of these in India, China and Africa who are as yet without the gospel! Take the life of a little girl! Without Christ her whole life will be so unhappy. As soon as she can walk she becomes a woman, without any childhood: married in infancy, earning her own living at eight years of age, a mother at twelve or thirteen, and at twenty-four perhaps a grandmother. At thirty years of age she is an old woman.

Her life is short in actual years, but long in trouble and sorrow. Her future is a horrible fear of being born again as an insect, snake, or one of the lower animals. Her greatest fear of all is that she will be born again as a woman.

But take that same child, teach her about Jesus Christ, give her a little education and a Christian training! What is the difference? She has had a happy childhood. When grown she may marry a Christian man. Her home life is happy. Her children will be taught and trained as she was. She will be a worker, a soul-winner for the Lord Jesus Christ. Her present life will be a little heaven on earth. She will look forward to the coming again of the Saviour as the "blessed hope" with pure joy, and with expectations of eternal bliss with her Lord.

Is it worthwhile to give such natives of India the gospel? Suppose you and your loved ones were born in India as natives and without the gospel, then would it be worthwhile to give you the gospel?

"In as much as ye have done it unto the least of these, ye have done it unto me!"—W. K. Norton, Benares, India.

### "No More Foreign Missions!"

Such was the title of a recent editorial in a prominent Eastern paper. Quite needlessly it has caused anxiety on the part of certain friends. The editorial writer was not prophesying the early winding up of the foreign missionary enterprise, but rather the increasing degree to which the work is to be conducted not by foreigners, but by natives.

We urge the friends of the American Board to rid their minds once for all of the notion that we should deprecate self-assertion on the part of the church on the mission field. It is quite the other way. When we hear of unrest and upheaval in the native church, of which much is made in the American press and concerning which much misinformation is dealt out, we are to remember that these are the growing pains of a lusty child.

The situation is full of hope as demonstrating how rapidly Christianity is becoming domesticated in the Far East. So far from being a foreign faith, we see it producing a church able to think and act for it-

O thou who art heroic love, keep alive in our hearts that adventurous spirit which makes men scorn the way of safety, so that thy will be done! For so only, O Lord, shall we be worthy of those courageous souls who in every age have ventured all in obedience to thy call, and for whom the trumpets have sounded on the other side. Through Jesus Christ our Lord.

—From "A New Prayer Book."

self. This means the achievement of a long-sought goal. Certainly we of the American Board may congratulate ourselves on the new situation, since it has been our policy to produce at the earliest possible moment a self-governing, self-supporting, self-propagating, truly indigenous church in every land. This is but the extension on a world scale of the principle of spiritual democracy handed down to us by the Pilgrim Fathers.

Clearly our hour on the mission field has struck. In India, China, Japan, Turkey, Bulgaria, Greece and other lands they identify the ideal of self-government for the church with America at her best. On this account we are proud that our Board bears the American rather than the denominational name. What the national leaders desire in these days is exactly what our missionaries have been training them for during many decades. They have not waited for Chinese, Japanese and Indian leaders to demand their ecclesiastical rights: they have thrust these rights upon them.

Supporters of the American Board have reason to rejoice in the changed status of the native church and in the changed relation of the missionary which grows out of it. What uninformed writers consider a setback, we consider a sign of progress. Undoubtedly from now on, in the more advanced areas, the native leader will increase and the missionary will decrease. This is all to the good. Working at the side of the nationals as their associates, we shall see a noble illustration of coöperation between the Eastern and Western branches of the church. When at last we are entitled to withdraw from any land, say Japan, our men and our resources will thereby be released for work in the unevangelized portions of the earth which now await our approach.—American Board Bulletin.

## TROPHIES OF GRACE.

Many years ago a farmer went to Kobe from some rural district. It was in the early days of Christianity in Japan. From a missionary the man received a tract entitled "The True God." It was given to him in the public park. He put it into his pocket, and after his return home in the distant country place his wife looking through his clothes found it and began to read it. She became interested in Christianity, and it led to her becoming a Christian.

The missionaries on their tours through that part of the country visited their home, and the wife and her two brothers were baptized.

Her son, now a member of the First U. B. Church in Kyoto where Mr. Yasuda is pastor, received Christian training at home, and while a student in the Doshisha College was baptized by the president. His wife was baptized by Mr. Yasuda. Their daughter also is a member of the church, and the other daughter and boys are members of the Sunday school. The father is a member of the official board, and also on the annual conference board of administration. Not so many years ago Mr. Yasuda baptized one of his nephews. After finishing his training in Kyoto he returned to his home in the country. He was soon taken sick, and when he died his was the first Christian funeral in that part of the country.

This family illustrates how **Christianity when it enters a home gradually spreads** until many of the members become Christians.

## Pancho.

"Pancho" is the familiar form of Francisco, and it is usually used only among good friends in the same way that we would say Jack or Bill when speaking to John or William.

One morning I was walking along a rather lonely country road with Pancho. We were going to visit a group of people to whom the Bible was a new and strange book. Pancho was earnestly listening while I told him about the land of Palestine, and how similar some of that country is to parts of Mexico. We had gone several miles, and were a little tired, because it was hot and dusty.

"Good morning, Pancho!" said a friendly voice. "Don't you know it is Sunday? Why aren't you drunk?"

Such a greeting needed to be answered, so we sat down under the locust trees. Pancho quietly told his friend that God had liberated him from that habit, and that now he had peace in his heart,—and his wife was happy too, because he didn't beat her any more.

This was a revelation. Sunday had always been the great holiday, and the change was so marked that at first the man doubted.

Presently Don Ezekiel joined us. He too had been saved from sin, and wanted to tell others of the new joy that he had.

Each of us related to the man the story of God's love in our lives, but I am sure that Francisco's changed life had greater effect than what Don Ezekiel or I could have said. Previously, Pancho spent his Sundays and often the following days drinking, and this incapacitated him for most of the week. About the time he was again feeling normal, Sunday came, and the same procedure of the previous week followed. Less than a year ago he was a member of a gang of young men who made fun of a colporter, the man who sells Bibles, and this gang even destroyed some of the books. The poor colporter had to flee for his life. Everyone knew that Pancho was the leader of this gang: but now he is one of our best workers in carrying the message of his Master and preaching with his life.

We were invited back for services in this town, and I hope that by the time I next write I can tell you that a little congregation has been formed through Pancho's influence to worship his Saviour and our Saviour.—  
Rev. P. J. Leavens, Oaxaca, Mexico.

Were men to one another  
As kind as God to all,  
Then no man on his brother  
For help would vainly call.

—Thomas Toke Lynch.

That man pays too dear for a jest who  
sells his honesty for it.—Thomas Adams.

Practise your Christian behavior in your home! Your own family most deserves your kindly attention and good will.

Seek new truth, study new ways of working, not for sake of novelty but as a learning, growing individual!

## DAN CRAWFORD ENTERS HEAVEN.

A brief cablegram was quoted in our last issue intimating that Dan Crawford, famous African missionary, had died June 3rd. Below we print a letter telling details of the sad event.

Dan Crawford left Gourock, Scotland, 36 years ago for Central Africa. He was a Plymouth Brother by persuasion. After he became widely known he received support for his activities from several continents, but primarily perhaps he was associated with the missionary work sustained by "Echoes of Service," the Brethren monthly magazine published in Bath, England.

It took him 20 months from London to "bore in" to his station, Luanza, in Congo Belge. There he was shut in for nearly 23 years without a furlough. He came out in 1912-3, visited England and America and Australia, and then buried himself in interior Africa again. While in America his movements and engagements were guided by W. R. Moody. He was present at the Northfield conferences in 1913, and ever since has been a frequent contributor to the **Record**. Many of our readers and Northfield friends have since shared in his work by their gifts to support his native leaders.

When he first arrived in Africa he asked God to equip him to translate his Word into the Bantu tongue, and he went to live in a village where he would hear nothing but Bantu. Thus he began "thinking black," picking up native words and idioms which later he used so effectively in his addresses and articles to illustrate the thoughtful insight of the natives. He finished the translation of the Bible, and made it the bedrock of all his work. Of late years he has promoted the training of native evangelists and Bible teachers, who in turn go forth to reach the unevangelized millions of Central Africa.

Shut off from civilization, going without letters at one time for as long as 33 months, he had opportunity to prove his all-round ability and inventiveness by establishing a large, well planned town on the shore of Lake Mweru, making 60 or more miles of road, erecting bridges and other conveniences, reducing the languages to writing, establishing schools, and in other ways contributing to the Christian and economic welfare of the people. The lady who followed him to Africa and became his wife was an

M. D. He added to his missionary labors no little exploration and scientific work along various useful lines. He was ever alert in mind, and maintained his classical learning.

The publication of his first book in 1912, "Thinking Black," took England and America by storm by reason of its novelty and genius. Dan Crawford had a dramatic style of thought and diction, used novel illustrations from native life, but he always



kept close to the Word of God and God's providence in his own experience. Over 7000 copies of his book were sold in England in a few weeks. It gave the author an entrée to circles where missionaries are not usually listened to. A later volume, "Back to the Long Grass,"—the black man's name for Africa is "The land of the long grass,"—told further of his experiences, and especially of his search for traces and memories of David Livingstone up to his

death. These volumes are published by the George H. Doran Co., New York.

During his earlier years in Africa Dan Crawford was necessarily a pioneer, but of late years he has had other missionaries associated with him, who will no doubt continue his work. We shall hope to give further details of this in a future number.

Luanza Mission,  
Elizabethville,  
Congo Belge.  
June 9th, 1926.

To Mr. Moody:

Mrs. Crawford would like you to receive a letter from Luanza by this week's mail, and as she is unable to write more than her home letter, I am writing for her.

Sunday morning, May 30, Mr. Crawford mentioned having knocked his hand in the night. The wound, though appearing slight, was carefully attended to, and dressed several times during Sunday. Sunday night the pain became intense. Monday afternoon, though the arm was swollen, the pain was less. Nevertheless Mrs. Crawford attended to it day and night, being distressed by the appearance of the arm. On Tuesday he had little pain, and on Wednesday said his arm did not trouble him at all. Mrs. Crawford, with her medical skill, knew that the arm was bad, therefore kept close watch day and night lest he should knock his hand. All day Wednesday he seemed much better in himself, and was able to attend to his mail, that is, give instructions concerning it, and dictate some letters. After finishing his mail he was glad to have Mrs. Crawford read to him for a while. In the early evening he felt tired, went to bed, and slept quietly for several hours. About midnight, after being restless, though in no pain, for a couple of hours, he fell into a heavy but peaceful sleep. From this he did not waken even when Mrs. Crawford was dressing his hand and arm. During Thursday she roused him twice to give him nourishment. This he said he enjoyed, and fell asleep again at once. Later on in the day Mrs. Crawford could not rouse him. About 6.30, without further sign or movement, "he was not, for God took him."

Although we are all stunned by the knowledge that Africa's great friend, "man,

apostle, seer," is no longer with us, I feel I must add a little more and tell you how wonderfully God has helped Mrs. Crawford and the people.

Mr. Brown,\* receiving a message telling of Mrs. Crawford's anxiety, at once without waiting for food or anything jumped on his bike and rushed along at great speed, covering an ordinary two days' trek in a few hours. He arrived here about 5.30 p.m. He and the native elders attended to everything during the next couple of days. His being here was a great comfort to Mrs. Crawford.

The Christians, too, have given her comfort and joy. Their keynote, taken from Mrs. Crawford's agonized prayer of Thursday night, has been that God might be glorified and souls saved. Their grief is intense, for they are not only sheep without their kind earthly shepherd, but they are children without their beloved father. Yet they are not merely occupied with their own sorrow, but are seeking on every occasion to point the people to Christ. Their opportunities are countless these days, for the people from the whole countryside have been pouring into Luanza since Friday. One's heart is torn as we see the grief of old, old men, who on hearing the news at once started out for Luanza. Some have come from far away, traveling day and night. The women find some relief in weeping, but these are old warriors, and a warrior must bear his grief in silence. Sometimes a dry sob will be heard from the group of old men as they sit bowed down under their heavy load of sorrow, but no other sound comes from them.

All the services continue, for the elders know such would be the desire of their teacher and friend. Sometimes the speaker is too much overcome to finish his message. The words of the prayers, too, are often unfinished, but in the silent pauses the Holy Spirit is working. As all hearts are softened it is surely prepared ground into which the seed is falling these days. Already there has been some reaping, and we look for a great harvest.

Yours in the hope of his coming,  
(Signed) Grace Bryde.

(Continued on next page.)

\* Of the Garanganze mission at Pweto.

2 June, 1926.

These are the last words dictated by Mr. Crawford to his secretary, NATIVE MUMBA. Written by N. E. Mumba, Wednesday, 2 p.m.

*SPECIAL.* This week I suffer under a grave disability. My left arm is poisoned, and this poison is knifing me very hard. So we are in God's hand, and all is well. It is harrowing, and might have been

avoided, only I was sleeping in my little cell in a deep [sleep?]. This made me forget the iodine, which is the panacea of my life. To say that it is harrowing is only to remind you that it is the harrow that produces the smiling lands of corn: and this explains that "We GLORY in tribulation" verse. BUT DO WE?

Goodbye, dear friend! We will meet at the appearing in excellent glory.

## Fortieth Anniversary of the Student Volunteer Movement.\*

*Held in the room at Mount Hermon School where the movement was born in July, 1886.*

### THE ROOTS OF THE STUDENT VOLUNTEER MOVEMENT.

C. K. Ober.

The first student summer conference was certainly an interesting gathering. The roots of that conference can be traced to at least one year before. We have not time at this meeting to go further back than that.

I was one of two student secretaries of the International Committee. Mr. Luther D. Wishard, the pioneer student secretary, had preceded me by eight years, and I had joined him a little less than a year before, from an experience in city work in New York City, and in state work in Massachusetts, but from the beginning I had been interested with him in the student Association work.

The year 1885 Mr. Wishard, Mr. Richard C. Morse,—who has been present at this conference, but who was obliged to leave yesterday,—and myself, with one other secretary of the International Committee, were spending the summer in Northfield. We came for Bible study, combined with rest and recreation. We wanted to prepare an outline for Bible study for use in the college Associations. We came in close contact with Mr. Moody. We went with him on drives. Frequently we came here to Mount Hermon when we rode with him,

and he pointed out the buildings, and spoke of the idea of a summer conference for employed men in Y. M. C. A. work. We thought it would be a good idea, but did not think we could get them together at that time.

Nothing was said about a student conference, but during the next winter Mr. Wishard was centering in Atlanta, Georgia, for work in the South, and Mr. Moody was holding a series of meetings in that city. They came together, and the question came up again about the summer meeting for Y. M. C. A. employed secretaries. Mr. Wishard then turned the matter around, and said that if Mr. Moody would extend the invitation to college men students, we could get the right sort of a crowd here. Mr. Moody hesitated. Although he had been blessed in his contacts with students in England, and to some extent in this country, yet, not being a college man, he hesitated, and felt that he must needs consult some leaders in the church, who might help him to carry on the conference effectively; and it was necessary for Mr. Wishard to have two other interviews with him. He went North on the train with him, and then met him by appointment a few days afterwards at the University of Virginia, and finally brought him to a definite position that he

\* Northfield Student Young Men's Christian Association Conference, June 22, 1926.



C. K.  
Ober.

would undertake it. If we would undertake the work of getting the men and managing the executive side of the conference, he would preside and take the lead.

The first I knew of it was when I received a telegram about the second week in April, 1886, telling me that something important required my presence in New York City. Mr. Wishard, Mr. Morse and I met, and we faced this opportunity as a providential opening. We took the field, and divided up the colleges that we could reach, recruiting delegates for the conference. Instead of about fifty that Mr. Moody thought would make the conference a success, we got two hundred and fifty.

There is not time to go into the matter in detail except to say that the conference itself was a natural flowering and expression of the Student Young Men's Christian Association work. The idea of a student conference came first to the mind of Mr. Wishard, and we joined in getting Mr. Moody to join forces with us, and we went on together.

The idea of the Student Volunteer Movement also dates back to the previous year, to an extent. It is like the story of Peter and Cornelius, where one set of influences or ideas begin to work in the mind of one man, and he is led out on a solitary path; at the same time the Spirit of God is working in the mind of some other man, and he is led to go out on his apparently solitary path, and they come together at the providential time and place. From the stand-

point of the Student Young Men's Christian Association this idea of the Student Volunteer Movement dates back to the year before, when we were present at Northfield and were invited to hear the story of "the Cambridge Band" told by J. E. K. Studd, a brother of C. T. Studd, who was one of a group of Cambridge men who responded to the gospel message and program of Mr. Moody, and were greatly stimulated and helped by him in their Christian life. Under the impulse of that new vision of life and new consecration they gave themselves absolutely to an unselfish work. The most unselfish work they could think of was missionary work in China with J. Hudson Taylor. But before they went out as missionaries they toured the British universities, made evangelistic appeals, and gave their reasons for deciding to become foreign missionaries. It stirred the students of those institutions to see these men of wealth and social position, with everything to look forward to in life, apparently turning their backs on everything that appealed to them and giving themselves to this work of foreign missions.

The fact that these men made that tour and the story of that tour of the Cambridge Band lodged in the minds of Mr. Morse and Mr. Wishard and myself, and when toward the close of our extended conference—the conference lasted 26 days that year,—this missionary spirit and missionary movement that Mr. Wilder and others with him led in carrying forward resulted in one hundred men offering themselves for the work of missions, the idea came to us that if we could take the reasons that had led these men to give their lives to foreign missions, if we could take this message and this spirit, in the persons of the men who had committed their lives to it, back to the colleges, others would respond and the movement would extend. And so the precedent of the Cambridge Band suggested the Student Volunteer Movement. The plan had to be changed and modified somewhat, but by the leading of the Spirit of God the way was finally made clear and the movement began.

The connection of the Student Volunteer Movement with the Student Young Men's Christian Association to my mind is a vital

one; that is, it is a flowering of the plant of the regular Young Men's Christian Association work. We have always felt that way about it, that we had a responsibility for it. It came out of the experience of the Young Men's Christian Association in colleges, and was nurtured, fostered, projected and carried forward in all of our work as a department of the Association work.

Evidently the blessing of God has been upon the movement, and we have been con-

scious of a providential leading, that the things that seemed to us natural at that time were undoubtedly supernatural. There was a distinct providential leading and unfolding of God's plan as we went forward, and we look back on it now feeling that we were not disobedient to the heavenly vision, that we responded to that opening and command, and that along the pathway of that responsibility came what we call today the Student Volunteer Movement in all of its history and achievement.

## HOW THE STUDENT VOLUNTEER MOVEMENT WAS BORN, AND GREW.

Rev. Robert P. Wilder.

It was just forty years ago this month that Mr. Luther Wishard came to Princeton trying to get a delegation from Princeton for the proposed student conference at Mount Hermon. I told him I did not think I ought to go, though he was urging it upon me, as I had just been graduated from Princeton. I said that the delegates should be undergraduates. But he knew of the little group of volunteers who had been meeting at Princeton for two and a half years, and he was insistent upon my coming. Mr. Wishard was greatly interested in the work of foreign missions.

That little group of Princeton volunteers was started by two men, not because our fellow students were opposed to foreign missions,—there was a great deal of missionary interest in Princeton at that time,—but, to use a chemical phrase, it was in solution, and we wanted to precipitate more of this interest that was in solution, and we thought if we drew up a declaration of purpose and challenged our fellow students with it, more of them would volunteer for foreign missionary work. We used to meet Sunday afternoons in Princeton and discuss missions, and while we were meeting together a girl, a Mount Holyoke graduate, was in another room in prayer. The movement owes a great deal to her prayers; and when Wishard prevailed on me to come up here, this girl said to me:

"I think our prayers are going to be answered at Mount Hermon, and that the little Princeton beginnings will become intercollegiate up there."

Within twenty-four hours of arriving here we found there were 23 of the 250 students who were definitely committed to the work of foreign missions, God permitting, and we twenty-three decided to meet together daily in prayer. It was in this room that we prayed, and then we went out from this room after our daily prayer meetings to buttonhole the other delegates and talk foreign missions to them.

As Mr. Ober has told you, the conference lasted for 26 days. On the first 13 days there was no platform meeting on foreign missions, but we found a live missionary on the hill here, Dr. Ashmore of China. He was not invited up here, but he read in a Springfield daily paper that there were 250 students at Mount Hermon in conference, and uninvited he came here in the hope of getting one of those men to go to China with him as a missionary. We commandeered him, and he spoke to us on the subject that the work of foreign missions is not a wrecking expedition, but a war of conquest. Then we asked Dr. Arthur T. Pierson to speak. He chose as his subject that all should go, and go to all. But these meetings of Dr. Ashmore and Dr. Pierson were not platform meetings: they were just smaller meetings that we held in one of the parlors.

Then we mustered up courage to go to Mr. Moody and ask him if he would let ten of us delegates, college boys, speak. He consulted you, Mr. Ober, and Mr. Wishard, and I think you assured him that nothing disastrous would happen if ten college boys

were to take charge of a platform meeting. Ten of us spoke, each in behalf of the land of his birth, and each one said in the language of the land of his birth the words, "God is love."

I have been in many student meetings since then, but I think I have never been in a meeting where the presence of God was more vivid than it was that night.

Men went away from that meeting, some of them to spend the whole night in prayer under these trees, others went to their rooms to spend all night in prayer there. A professor in Chicago told me not long ago that there is a tree at Mount Hermon which to him is the most sacred place in the world, because he spent all night in prayer under that tree. And John R. Mott says that he spent more than one entire night in prayer on this hill, doing what he calls "conclusive thinking," with the result that Mott also signed the declaration of the Student Volunteer Movement.

When that 26-day conference came to a close, there were 99 out of the 250 delegates who had signed the declaration of that little Princeton group, and while we were planning for the future, the 100th man came in and added his name, so we had an even hundred volunteers.

Our friends, like Mr. Ober, Mr. Wishard and Mr. Moody, thought, as Mr. Ober has said, that we should have a group of students visit the colleges of North America as the Cambridge Band had gone to British universities. Everyone wanted Mr Mott to be one of the group, because his great gifts were evident even so early in his career. Our leaders said, "If we have a Cornell University man,"—because Mott was from Cornell,—“and a Princeton man, we must have a man from Yale”: so we chose a student volunteer from Yale. Then our advisers said, "It will never do to have three Eastern universities represented, and no Western": so they selected a man from DePauw University in Indiana.

Then one of our leaders thought it would be a happy idea if we four men could not only talk about missions but could sing missions, and Professor Towner, who was the song leader of the conference, wasted time for two full days trying to whip us into a quartet. Imagine Dr. Mott and

some others of us singing in a quartet! However, Mr. Towner soon gave us up.

Before we left Mount Hermon, Mr. Wishard prevailed on a business man in Brooklyn, Mr. D. W. McWilliams, to come up here. He was so impressed with God's hand in this new movement that he offered to finance that first trip among the colleges.

I returned to my home in Princeton very, very thankful, and went to that Mount Holyoke girl, my sister, and said:

"Your prayers have been answered! The movement is definitely launched: it has become intercollegiate. There are a hundred volunteers."

Then came blow after blow. The Cornell, Yale and DePauw men wrote saying that they found their plans must be changed, and they could not travel; and I found that while I was up here during those 26 days the doctor had examined my father and said he might not live six months, and he was expecting me to help him in editorial work on "The Missionary Review," which he had founded and was editing. Both my brothers thought the fact that the other three men could not travel was a clear indication of providence that I should give it up, or at least postpone it, but that sister with whom I had prayed for two years stood by me. She said:

"Nothing worth doing is ever accomplished without severe testing."

After two days my father called me into his study, and said:

"Let the dead bury their dead: go thou and preach the kingdom!"

So I started off alone. But it seemed best for me to have someone travel with me, so I asked John Forman, one of the first five volunteers at Princeton, to join me.

That year we enrolled 2200 volunteers! It seemed as if the only thing needed in a college was to strike a match and the whole college blazed up with enthusiasm for the evangelization of the world. Among these volunteers were Robert Speer, Samuel Zwemer, Dr. Avison, principal of the Christian College of Korea, Dr. Gale, the literary missionary of Korea, Courtney Fenn of China, etc. It was at the end of that year that Dr. McCosh wrote a challenge to the churches, urging them to contribute more

in order that these volunteers might get to the fields. The article closed as follows:

"Has there ever been such an offering of young lives in this age or any age, in this land or any land, since Pentecost?"

When we came back to the student conference the year after, that is, 1887, 39 years ago, the conference was at Northfield. That year there were also just a hundred student volunteers that came to the Student Conference, and we sent out an appeal to the churches, urging them to contribute more and to pray for the work of this movement.

The following college year, 1887 to 1888, nobody was traveling. Forman and I went on with our theological seminary work. But the momentum of the first year brought in 600 new recruits. Our office was the bedroom of a theological student in New York. He kept the declaration cards under his bed. His fellow students made fun of him, saying that when he reached heaven he would be turned into a recording angel because of the experience that he was accumulating down here in keeping these records. That first recording secretary, William H. Hannum, is still a missionary in India. He was succeeded by W. J. Clark, who is also a missionary in India.

The following year, when we came to Northfield, that is, 1888, Mr. Wishard and Mr. Ober and others asked me to give a second year to visiting the colleges, not only to extend the movement but to link up the groups of volunteers with the Young Men's Christian Associations. It was in the autumn of 1888 that we formed the first executive committee of the movement. In those days students were divided into three classes,—men, women, and theological students. Mr. Ober, I think, was responsible for the suggestion that our executive committee should represent the three great student organizations, the Student Y. M. C. A., the Student Y. W. C. A., and the Inter-seminary Missionary Alliance of theological students. Coupled with that was the Canadian Intercollegiate Alliance. Dr. Mott came in to represent the Student Y. M. C. A., Miss Nettie Dunn, who is a missionary out in India still, to represent the Student Y. W. C. A., and one was appointed to represent the Inter-seminary



Rev.  
Robert P.  
Wilder.

Missionary Alliance, and the Canadian Intercollegiate Alliance. Our organization was simple.

After I had traveled two years, I asked Robert Speer to succeed me, and he agreed. I am so glad he is with us today. When Mott came into the movement and Speer took up the work of traveling secretary, I did not feel that I was needed any longer, and finished my theological training and started for India. But before leaving we had the first of our quadrennial conventions. It was in Cleveland, Ohio. I think there were about six hundred and seventy or eighty delegates. The religious press was greatly excited over having so many students come together for a foreign missionary convention. I thought of that at Indianapolis, two and a half years ago, when there were over 6000 delegates present. This shows how wonderfully the movement has grown since then.

In 1891, as I was starting for India, the thought came to me that possibly I could meet some of the British leaders, and the invitation came while I was in England to speak at the Keswick convention, a convention which meets every July in the lake district of England.

To show you how wonderfully God's clock keeps time, Donald Fraser, who five years ago was the moderator of the General Assembly of the United Free Church of Scotland, and a great South African missionary, came to that meeting from Glasgow University an agnostic. On Friday night he was led to a personal faith in Christ, and Saturday morning during the missionary

meeting he says that God called him to the mission field. After that thirteen-minute address which I gave on Saturday morning Fraser insisted on my coming to Glasgow University, and Professor Drummond's secretary invited me to Edinburgh, and Rennie MacInnis, who is now the Anglican bishop in Jerusalem, invited me to Cambridge, where he was studying. So after a good deal of thought and prayer I decided to delay going to India long enough to visit the leading British universities.

There was nothing of importance to be done in August in the British universities, so I went over to Norway for August with another student. We walked three hundred miles along the lakes and the fiords, and at the end of that three-hundred-mile walk I had my first opportunity to address Norwegian students.

At the end of that first meeting a Norwegian who was present said: "If you go back to England through Denmark, do stop off in Copenhagen and see the professor of political economy! You will find him a kindred spirit." So I broke the journey in Copenhagen, called on this professor and told him about the beginnings of the Student Volunteer Movement in North America, and the Keswick convention in England. The only thing he said was, "Let us pray"; and after prayer he said, "You must come back to Denmark and speak to our students!"

The following March I returned to Denmark. The first meeting was in the home of Countess Moltke, where no interpreter was provided. There were just a few present who knew English. At the end of my address I went to a young man whom I thought might volunteer for the mission field, and we talked until after midnight. When he left my hostess burst out laughing. She said:

"He be a missionary! Do you know who he is?"

I said: "No."

She said: "He is the head of the court of the crown prince. His whole life is given to the theater and the opera and court functions."

At first my heart sank within me lest a mistake might have been made. But I remembered that many had been praying for

that meeting. The next morning a courier came from this man, asking where I was to speak, and he came to hear me. He came the next day to hear me in the university, and then he invited me to his home. When we were alone in his library he drew his chair up close to mine, and said:

"Tell me frankly, must I do what Count Zinzendorf did? Must I sell my estates? Must I go to the mission field?"

I said: "It is not for me to tell you what you must do. One is your Master, even Christ. But if he tells you to go, you must go."

The count went into the next room, brought back fifty gold sovereigns, and gave them to me for the beginning of the movement in Denmark. For 16 years that man served at the head of the court, for when the crown prince became king he insisted on this man serving the royal court. After 16 years of faithful service he resigned his position and went to the Far East. Today he is chairman of the Danish Laymen's Missionary Movement, and vice-president of the Danish Foreign Missionary Society. I have often asked God to forgive me for being afraid I made a mistake that night in urging upon him the claims of the mission field. I hope that you young men who are here present will not be so afraid of putting others off that you will not put any on; and do not hesitate to tackle men if you and others have been praying about the matter!

In England I found the soil prepared by the tour of the Cambridge Seven. I had wonderful opportunities in Cambridge and Oxford, in Edinburgh and Glasgow and Aberdeen, and in London. In April, 1892, the British students said, "We want a Student Volunteer Movement like the American," and the British Student Volunteer Missionary Union was formed. Out of that movement has come the British Student Christian Movement with its Bible study work, its summer conferences, and its evangelistic work. The first convention of the British Student Volunteer Missionary Union was held in Liverpool, and Donald Fraser, to whom I have referred, was the chairman. On his right hand upon the platform was the archbishop of Canterbury, and on his left hand a leading Nonconformist. The

"London Times" said: "Prophecy is at last fulfilled! The lion and the lamb have been lying down together, and a little child has been leading them." The "Times" did not state whether the archbishop of Canterbury was the lion or the lamb, but it was clear as to who the little child was, Donald Fraser, who was leading them. Since then 2600 British student volunteers have sailed under the British missionary societies. Their plan is the same as ours. The Volunteer Movement is not a sending organization, but a recruiting agency: those who go, go out under their own societies.

I was in India for seven years, until my second touch of the sun, when the doctors would not let me stay longer. Then for thirteen years I had the joy of working in Europe in nearly all the university centers, and now I am back in America in the old movement.

It is a wonderful thought, when one

looks back on the past, to see how prayer has been answered. Our highest ambition in the early days was that ultimately a thousand student volunteers might sail. Since then, 11,218 have gone from the United States, and Canada to the foreign field. You can imagine the feelings with which one comes back to this hill top, and the memories that flood one's life.

I have been wondering today what is going to happen in the next forty years. That depends,—does it not?—upon you, the students of this generation. In closing, I want to pass on to you certain words that influenced the life of D. L. Moody, who was our chairman here at Mount Hermon forty years ago:

"The world has yet to see what God can do with a man who is absolutely yielded to him."

I wish some of you would give God a chance!

## ABIDING VALUES OF THE STUDENT VOLUNTEER MOVEMENT.

Robert E. Speer, D. D.

I should like to join, if there were only time, in recalling more of the memories of those days of forty years ago, but instead I want to speak of a few of the abiding values of the Student Volunteer Movement, things that made it significant in those early days and that make it significant still.

One is that the Movement in those times and now brings the missionary duty home in a personal and individual way to so many of us who otherwise would probably never consider it at all.

We would have before us the general facts regarding the world's need, we would know what the Christian gospel is, but we would not connect those great considerations with our own personal duty and the use we propose to make of our own lives. The Student Volunteer Movement came to us in those early days and pressed that matter individually on our consciences and our wills. It is doing that still. It is needed to do that just as much now as it was needed forty years ago.

In the second place, it transferred the

emphasis in one's thought about the possibility of his Christian obligation.

We had been taught that one had to have a special call of some kind into the Christian ministry or into foreign missionary work, and that if one did not have a magical experience of that kind there was no real obligation resting on him to consider the possibility of his duty in these fields. The Volunteer Movement attempted to destroy, and in large measure did destroy, that heathen way of looking at life. It transferred the whole balance in our thought. It laid the burden of proof not on the fields of greatest need, but on the fields of least need. It said to us, "It is your duty to go where men are needed most unless you have a call not to go there. If you have a valid call to stay here at home, well and good, but if you have not such a valid call, then you have no excuse why you should not put your life where the need is greatest and where the laborers are fewest."

In those days that idea was incarnated for us in the life of Keith Falconer, and in the last speech he made before he went to



Arabia. Keith Falconer was one of the great heroes of the student world of that time in Great Britain, and although there was far less connection then between Great Britain and America than there is now, we knew about Keith Falconer. I can remember still the impress upon the student imagination when he died at the beginning of his missionary career in Arabia. He had been one of the greatest college athletes of his day. In his own chosen field of scholarship, while he was still in the early twenties, he was recognized as the greatest authority in the English-speaking world. He had given all this, with his wealth and his family standing, to the call that had come to him, as he believed, to go out and try to help with the gospel the tribesmen of southern Arabia. I can remember how we memorized parts of that speech that he delivered at the University of Edinburgh and the University of Glasgow just before he sailed. It ended with these familiar words:

"While vast continents are shrouded in almost utter darkness, and hundreds of millions are suffering the horrors of heathenism or of Islam, the burden of proof rests on you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign field."

It has been a long time since I have quoted those words, but they come back just as distinctly and clearly as when I first learned them nearly forty years ago.

The burden of proof, we were told, rested on us to give reason why we should not go. Now, that is valid argument today as it was then. In our world of today the burden of proof rests on men to show why they should not give their lives to the greatest and the neediest enterprise in the world.

In the third place, the Movement repre-

sented, and represents still, the idea of urgency.

It has been much criticized for its watchword, "The Evangelization of the World in This Generation," and there are many who would like to discard that watchword. We believed in it in those days, and we believe in it still. It held up the idea that you cannot dawdle with this thing, that all we have got to work for is a generation. Other generations can mind their own business: we have nothing directly to do with them, but we have our own. We are here for our lifetime. We are here for the lifetime of the people who are here with us. You cannot state duty in any other terms than those. What the Volunteer Movement tried to do was to confront that generation with its generation, and it tries to do that now and to help us to realize today that we have the forces which are to be released now to do the work that needs to be done now in our world.

In the fourth place, it was of great value for the Movement then, and is still, that it set the whole enterprise before us in the terms of the purest spiritual loyalty.

We did not hear a great deal then about much that is properly included in the missionary ideal, of its fruitage, its social service, all its philanthropic and loving ministry to the world. We were thinking just of the primary and central thing, to preach Christ's gospel in the plainest and most direct way to the world. As we conceive the missionary enterprise, that is the heart of it still, and whatever was true in that view of it in those days is true of it to this very day.

Last of all, it brought to us the joy of a great sense of fellowship.

The first thing I was called on to do in our old Volunteer Band at Princeton in the year 1887 was to write an essay on David Livingstone, and I mastered Blaikie's "Personal Life of David Livingstone." I do not think I knew any other book as well as that, except the Bible. I wrote that essay, and this very day words that I learned from David Livingstone then are almost as living to me as the words of Christ himself. I know him, that old Scotch missionary, as well as I know anybody in this room.

Then others came. One of the Studds was

over here. They were among the greatest cricketers in England then, that family of Studds. We knew of them because of their prowess in that field of athletics. Henry Drummond came, and with him old Professor Simpson,—Sir Alexander Simpson, as he became afterwards,—and a young man who went out as a medical missionary, I think to Tientsin. They came, and we saw what a company we had gotten into, what a privilege of fellowship now was made ours because we were allied with the men who meant to give their lives just as nearly as they could do to what they conceived Christ to have given his life for, and in the way in which they conceived he had given his life.

Well, what is true endures. It does not shift with the passing of the years. All

that was real and valid in this room and on these hillsides forty years ago is real and valid to this day.

Now we put it to you. It is forty years that we have been at it. Will you fellows take it over for the forty years to come? Or are you going to scuttle the ship? Are you going to throw over what has been won so toilsomely across these years? Or are you going to do what men ought to do,—take the best and carry it on, keep all that is good and real of it, and make that something richer and greater and more wonderful still? You have a greater generation to go up into than the past generation had. May God enable you to do with it a thousand times more than the men who went ahead of you did in the generation that we close here in this room this afternoon!

### THREE ELEMENTS OF MORAL AND SPIRITUAL POWER.\*

Rev. Sidney Lovett.

The great question of the hour both in the material and in the spiritual world is the question of power. The one thing men and women are asking of religion, and rightly so, is that religion shall somehow give to them a consciousness of moral and spiritual power. It certainly is true that in the material world power is the great consideration.

The church where I minister is right close by Massachusetts Institute of Technology. By and large I see a number of Tech men, and the great question so many of them are concerned with in their studies is the question of power,—how to be able to generate more power, how to be able to plot out and to discover, and later on to harness up to life, power. They talk about power in different ways. Here is a man in the civil engineering course, and he talks about power in terms of horse power and steam power. Here is a man in the electrical engineering course, and he is talking about power and measuring it in units of electricity. Here is a man over in the naval school of architecture, and he is talking about sea power, naval power. It seems

to be a great school in which the primary question is the question of power.

You stand on these chapel steps and look at the Connecticut River, and there is a way of seeing that river as a parable of power, when you think of all it does as it flows on down the valley and supplies power in Holyoke, and in Springfield, and in Hartford, and other cities,—power to turn the wheels of factories, power to help produce and supply material things that you and I cannot live without. There is no question about it, that in the material world the great and the primary question is the question of power.

I claim tonight that it is just as true that the question of power is the supreme question in our religious life,—power not now measured in terms of horse power or steam power or man power or electrical power, but power measured by a unit that you and I think of as character: moral power, spiritual power, power in the terms of ability to go out and lead a better and a cleaner and a finer type of life. What I want to do in a moment or two is to suggest what seem to me to be two or three elements that go into the making up in human life of that power that we speak of as character, moral and spiritual power, the power to

\* Northfield Student Y. M. C. A. Conference, 1926.

Dr. Lovett is a Congregational pastor in Boston.

go out from here tonight and begin to live, each one of us, a better life.

The first of those three ingredients or elements that together go to make up a life of moral and spiritual power is faith. In order to distinguish it from a number of other meanings of faith, I will call it imagination, the power of imagination.

I remember hearing Dean Brown of Yale use this telling illustration:

A man went into a stone quarry, and there he saw a number of men at work. He went up to one man and said:

"What are you doing?"

The man said: "I am earning four dollars a day."

He went up to the next man and he said: "What are you doing?"

He said: "I am cutting this piece of stone."

He went up to a third man and he said: "What are you doing?"

That man replied: "I am helping to build a cathedral."

The first man could not see beyond his pay envelope: he had no imagination whatsoever. The second man could not see beyond the particular piece of stone that he was cutting. He may have been cutting it exceedingly well according to specifications, and with meticulous care, but still he could not see beyond that piece of stone in front of him. The third man was the man who had what we call imagination. He somehow could see that stone as a part of the total beauty and wonder and splendor of a great cathedral. He might not live to see that building completed, he might never lay eyes upon it actually, but somehow in the eye of his mind, in the eye of his heart, the faculty of imagination gave him the power to see that thing in totality, and already there was breaking upon his mind something of the ultimate glory and beauty of that poem in stone.

What you and I need, my friends, in order to give us power oftentimes to carry on even where life seems to be exceedingly drab and drear is the power of imagination, the power to see our little contribution not all by itself but set into the mosaic of this human life wherein we are all of us set to live and to labor.

The passage that was read for our lesson

(2 Kings 6.8-23) gives another picture, and a vivid one, of what I mean by this faculty of imagination, in the dialogue between the old prophet and the young man. The young man terrified because it seemed as though he and the prophet were all alone and completely encircled by their enemies, says, "My father, what shall we do?" The reply of the old man, "Fear not, for they that be with us are more than they that be with them!" Then the prayer, "Lord, open the young man's eyes, that he may see!" And the answer, "And his eyes were opened, and he looked, and, behold, the mountain was full of horses and chariots of fire!"

It is a vivid picture of what I mean by imagination, the power to look through the rind of life until you behold its core, the power of looking beyond the immediate moment of life until you can discover some end or some value or some purpose with which you can put your life in alignment; then you begin to feel something of the sense of moral and spiritual power.

I would name, then, as the first ingredient in it, the faculty of imagination, of being able somehow to feel yourself to be a part, an integral part, an indispensable part, of the totality of God's universe.

I would name as the second element and ingredient, going along with imagination and together building up in anyone more and more of character, more and more of moral and spiritual power, what you and I call hope; what I will call optimism, which is practically the same thing.

There are just two ways of looking at life. One is to look at life and be more concerned with where it came from, its origin, and the other is to look at life and be most concerned with where it is going, its direction. The first of those ways is the way of pessimism, always looking at life in terms of its roots; its past. The other way is the way of hope, the way of optimism, looking at life in terms of its direction, in terms of its possibility, in terms of its potential power. The man or the woman with hope and optimism can see in a bulb the flower that will result.

That is the way I would suggest our looking at life if we would have more of moral and spiritual power: looking at our fellow men and women not in terms of what

they are now or what they were once, but always and forever in terms of what they may become under the eye and in constant fellowship and comradeship with God; looking at our job, whatever it may be, not in terms of what it was once, not in terms of what it simply is now, but, again, in terms of what you and I can make it if we act upon it as workmen who need not to be ashamed in the eye of the Master Craftsman of life.

Finally, I should add to those two ingredients, faith and hope, imagination and optimism, a third ingredient. Sometimes we call it love, sometimes we call it charity. I want to give it another name tonight: I want to call it consideration.

It is a great word. We know what it means literally: it means to look at the stars. And I do not know any better place for getting the setting of that word than on this hilltop. "When I consider the heavens, the work of thy hands, the moon and stars, that thou hast ordained,"—consider, look at them. You know the kind of feeling that comes into your mind and heart when you do just that. You cannot help for the moment at least having a large and a generous view of life. You get the habit of looking up and not down, of looking out and not in, and of being ready to lend your hand to any advancement of the best interests in life. Consideration,—the habit of taking a large and a tolerant and a kindly and an appreciative view of life and of one's fellow men.

I do not think you can name a single situation that cannot be resolved of its difficulty and of its tensions and of its frictions by the exercise of this faculty of consideration, of always remembering that there are other people involved in every situation in life. You and I on our side are

not the only factors in the situation: there are others involved, sons and daughters of God even as we are, people who are exercising their divine right to think and to know and to learn even as we are, and who have every reason to be dealt with, not arbitrarily, not dogmatically, but with consideration. You cannot think of any situation where that will not be a kind of touchstone to relieve that situation of many and many a bitter element and note,—in the home, in the school, in business, in the church, in the wider interests of life, on the foreign field, in international affairs. Think what would happen if we could get men and women to be considerate of each other! In about half an hour we should be able to see light where now unfortunately we only see darkness, or else we see red.

Therefore, I suggest to you in this evening hour, as we go apart and before we take up the various duties of the week, whatever they may be, that the great need and the great desire in your life and in my life for more moral and spiritual power, that which we ask of religion, and ask rightly of religion, that we may be more and more able by reason of our religion to lead a good life, can be appreciably realized if we will think of it in terms of those three great ingredients,—faith, hope and love; imagination, optimism, consideration. Three elements, but out of the three put together and knit together in the life of any individual I would be willing to promise there will be realized something of that moral and spiritual power that we behold in all its fulness and beauty in the life of our Lord Jesus Christ, who came as an example of just that, and who promised to as many as believe on him, and believe on him enough to live like him, the power to become like him, the sons and daughters of God.

## THE ESSENTIALS OF CHRISTIAN DISCIPLESHIP.\*

Robert E. Speer, D. D.

It is a significant fact in the incident that was read to us this morning for our Scripture lesson (John 20. 24-29), that the disciples retained in their company and evidently made no move to expel from it a man

who openly avowed his disbelief in the resurrection. Whether they would have continued to take this attitude, or whether Thomas would have been inclined to stay with them if the sequel had not been what it was, are questions which I think can be answered only in the negative.

\* Northfield Student Y. M. C. A. Conference, 1926.

The resurrection was the foundation fact of faith and life for those early Christians. They knew that without it their religion would have been dead. It was in the power of that resurrection that they actually lived day by day. The evidence shows indisputably what a place the resurrection filled in their belief and in their experience. It evidently had become a formula with them with regard to the gateway of entrance into the Christian life: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." And the ablest man among them, the man of the most speculative and fearless mind, never tired telling them that as far as he was concerned there was nothing in Christianity for him if this was not the rock on which a man could rest. "If Jesus Christ be not risen from the dead," said he, "then is our preaching vain, and your faith is also vain."

But I am speaking of this particular point only as a place of departure. It is not so much the question as to whether this or that particular item fills a larger or a lesser place in Christianity: it is the general question that one would like to raise as to what are the essential characteristics of Christian discipleship. That is a question widely and openly discussed among us to-day. It is often discussed as though the problem were, What are the essential elements of Christian BELIEF? And we see nearly all our denominations much divided today over that issue. You cannot of course accurately characterize the various parties, and yet some would say that the chief difference was that one group was trying to make the body of essential belief as light as possible, and the other trying to make it as heavy: and from that point of view I say quite candidly my sympathies would be all with the people who were going in deep, who are not trying to minimize Christianity, but who are letting themselves go absolutely, all of themselves, in the great Christian adventure of faith and life.

I remember Henry Clay Trumbull's telling years ago of an experience in his early manhood, when he was a clerk in a railway office in Hartford, and was much perplexed over religious questions. One day on the

street he met Horace Bushnell, who was his pastor, the leading minister and the leading citizen of Hartford.

Dr. Trumbull stopped the old man, who was known of course as one of the boldest and the most daring religious thinkers in the country, and said to him:

"Dr. Bushnell, you do not believe the Westminster Confession, do you?"

"Why, yes, Henry," he said, "I do."

"Well, you do not believe the Thirty-nine Articles, do you?"

"Yes, Henry," said he, "I do."

"Well, you do not believe the Augsburg Confession?"

"Well, now, Henry," said the old man, "just stop, or else name them all! I believe them all, and a whole lot more."

He did not mean that he was concerning himself about all the meticulous details; he just meant that the attitude of his mind was one of taking in all there was, not of seeing as little as possible, but of seeing as much as possible; and he was dead sure that on the great quest on which he had set out there were infinite reaches to be explored, and the danger that beset every man's mind was not that he would go too far, but that he would too timidly stand and drink, opening his mind to only some minimum instead of letting it go free in all the great amplitudes of fellowship with the truth of God.

But I think we do not need to concern ourselves much with a question as to what certain groups are laying down as requirements that they are seeking to exact of everybody. Our query is not what we are going to demand of other people, but what we are going to require of ourselves. What for me, I ask myself, if I am going to be an honest man and live the fullest and richest kind of a life, are the essentials of Christian discipleship? Let other men think what they please regarding themselves or what they want to require of other people! What concerns me is what I am going to require of myself.

#### AT THE START.

When a man seeks to answer that question, what is there for him to do but just to go right back to the beginning and ask himself, What were the essentials of Christian discipleship at the start? When Jesus Christ

himself was here and men could talk with him and get light on their difficulties, when his own authority was blazing the way, what were the essential requirements then?

When a man tries to do that, and to get rid of all this paraphernalia and incumbrance that is heaped up around our thinking and feeling today, is it not perfectly clear that the primary and elemental thing then, when the Lord was walking around on the earth, was just that a man should come to the deliberate acceptance and the open avowal of Christ?

Why, there was Christ himself going by! You could see him. It was not any figurative voice that they were listening for: it was his own real human voice that the men who had been acquainted with him knew, and he was saying to them as they were busy here or there, "Come along, now, and follow me!" It was just as simple and plain as anything possibly could be, and at the outset there was not any difficulty about it. He came walking by the sea of Galilee that day, and there were Simon and Andrew, James and John, busy with their father Zebedee and the servants about their fishing business; and he called to them as he walked by the shore, "Come along and follow me!" and they looked up at once to hear.

Old Zebedee says to them: "Who is that, boys?"

They said: "That is Jesus calling us, and we are going along with him. You look after the gear, Father, you and the servants: we are going along with him."

And he saw them go, no doubt, without any misgiving. "Why," he said, "they will be back soon! Maybe it is only for today, or they will not go far; and that is only Jesus calling to them. Let them go!"

And off the boys went with Jesus just as naturally as we would go with any friend who came up today and said, "Come along, spend the rest of the day with me!"

It was all as simple and easy as that at the beginning. And for a while it did not change much. Jesus went walking around, speaking this amazing new message of his that sent a thrill through the whole land and set everybody talking about the new things that had come, just saying to men, "Come along now, and follow me!"

Of course it was not easy for everybody.



Dr. Robert E. Speer.

There were men like Nicodemus who from the outset found it hard. He belonged to the intellectual and the ecclesiastical aristocracy, and to give up all that and join this little company was a good deal more than he was prepared to concede, and it was a long, long time before he had the nerve to face all that he would have to deal with in answering that call. There were other men who found it hard,—the rich young ruler, and Joseph of Arimathea. They belonged to the aristocracy of wealth, and it was a different matter for them to go out and sleep on the ground from what it was for Jesus and those fishermen of Galilee, who had often done that: and they drew back from following this early call. And after a little while it got hard for everybody. It was not long before no man could answer that call without paying a heavy price for it, and before they got through it cost a great many of them their lives.

That was what Christianity was at the beginning. It was Jesus Christ calling to men to come from whatever they were doing and follow him, and their fearless acceptance of that call, and their open avowal of their discipleship as his friends.

## OPEN AVOWAL OF CHRIST.

Is it anything more than that today? Is it not fundamentally precisely that still, that a man should openly avow himself to be one of Christ's disciples, and should unflinchingly accept all that that avowal involves?

I do not see that the situation is different now from what it was then. Men hesitate now because they do not like the crowd altogether, because they see many things in the Christian fellowship that are unpalatable and hypocritical. But the same thing was true at the beginning. You cannot raise an objection of that kind against Christianity today that Celsus did not raise centuries ago.

Or men say: "Well, I know what it means. It does not mean this crass externalistic thing that you are saying: it simply means that a man should commit himself to Christ's great spirit, that the things that Christ stood for he should stand for, that he should take into his own life the moral values of that early physical response to the audible call of Christ. That is all it means today." And I imagine that back of all that a lot of men today balk at the threshold of going the whole length for the same reason that many of them balked at the beginning. We cover it up with all kinds of rationalized apparatus, but in the end with a great many of us is it not just this: we have not the courage to let ourselves clean go in a great enterprise, in a great unselfish religious adventure that is asking for all? We want to temporize, we want to hold fast to some old moorings that we can draw back to. We are not willing, as that early company was, just fearlessly and unhesitatingly to launch out following the call.

I was in Scotland during the Boer war. I remember how black the shadows were that were hanging over Great Britain during those tragic days, and I was in Edinburgh just after that fearful episode when the Black Watch was cut to pieces at Magersfontein. You could feel the pall of it on the city. As you remember, the Black Watch had been recruited almost exclusively from Edinburgh. There was hardly a good family in Edinburgh that had not some of its best in the Black Watch, and the man who was commanding the regiment,

General Wauchope, was one of the largest landholders and one of the most respected and beloved men in Edinburgh.

I was staying then in the home of Sir Alexander Simpson. One of the boys was entertaining me at tea one afternoon, and I was asking him to tell me all he knew about the Black Watch.

"Oh!" he said, "I can tell you a lot. General Wauchope was my best friend."

There were many boys in Edinburgh who felt just like that toward him.

There was an Oxford man who told me he was there the night the news of Magersfontein came. He said he never had been through such an experience in his life,—every shop shut, the people all out on the streets, Prince's Street just one great thick crowd of people talking together about how it could have been and what it meant. All over the city the sorrow of it hanging like night. And yet in the midst of all that shadow there was the sense of a great exaltation and joy, for they knew how that regiment had gone to its death.

That regiment was organized as a Scotch kirk. There was not a man in the regiment who was not a member of the kirk. The regimental officers were the elders of that kirk, the chaplain was the pastor. My Oxford friend told me of their going down the streets of Cork when they were embarking for South Africa, and although they were under no military orders, they walked quietly along the street with their arms thrown around one another's shoulders, singing:

"I'm not ashamed to own my Lord,  
And to defend his cause,  
Maintain the honor of his Word,  
The glory of his laws."

When they disembarked at Cape Town and were sent up to the front they were singing the old soldiers' gospel hymns, and they were singing those hymns still when some one's blunder marched them off to their butchery at Magersfontein.

They all knew what it meant. Wauchope is said to have called the regiment together before they went in, and he said:

"Men, somebody has blundered in this! Don't blame me! We will never come back, but we must obey."

And like Christian men they went in and

died, unafraid of the end because nothing had scared them in the years that went before. They had not been afraid to follow Christ in life: why should they be afraid of anything in death?

I really believe that fear lies at the root of much of the weakness and the tameness of our modern Christian life. You may gloss it over all you please, but the fundamental motive that dominates nine-tenths of our conduct, that makes us liars when we lie, that makes us cowards when we are cowards, is nothing but fear. We are afraid to do the thing that is right and take every last consequence without whimpering. And I believe the first essential of Christian discipleship at the beginning is nothing different from the first essential of Christian discipleship now, and that is a fearless, un-intimidated, open avowal that we believe in Christ and belong to Christ, and that we mean to live our lives as men, who are not ashamed of Christ's name.

#### FOLLOWING CHRIST'S WAY OF LIVING.

When you press beyond this it is not hard to see what the second essential was to those men at the beginning. It meant that they were going to follow Christ's way of living.

We have got that phrase back again now, the Christian way of life, and we are in danger of making just as much of a cant phrase out of it as we have made out of other phrases describing the Christian life. Indeed, I think it will turn into a cant phrase quicker, because heresy of conduct is much more obvious than heresy of belief and opinion. Already we can hear men talking this new language of what Christianity is who show no evidences whatever of following fearlessly and courageously the way of Christ.

This was how Christianity was defined at the beginning. It was the first term that men used in describing the new religion. They called it "the Way." Christ had used that word himself: "I am the way." Those people who joined this new religion joined the Way. When Saint Paul set out to persecute, he persecuted the men and women of the Way. It was a certain way of life that stamped this new fellowship and made it different from any other group that men had ever seen.

What were the qualifications and characteristics of that way?

Those of you who are familiar with Carnegie Simpson's "The Fact of Christ" will remember the four elements that he draws out there,—purity and love and forgiveness and humility; and I tell you there would be a slaughtering in our lives if we checked them up against standards like those.

If we went still further into the more positive and aggressive characteristics of Christ, what a challenge there would be to us! He made no impression on his day of this passivistic type of character that we have so often set before us as the ideal of Jesus. The impression he made on his time was not of non-resistance: the impression he made was exactly the opposite. When he asked his disciples who men were saying that he was, you remember their report to him. "Why, they say you are Elijah come back again!" The most masculine and powerful personality in Hebrew history was the figure that arose in their minds when they were thinking of Christ. The man who laughed in the face of kings, the man who trod across all the institutions of his day and bore down anything that collided with righteousness, the man who ruled nature, he was the figure that came to mind when the disciples asked folk, "What is your impression of Jesus Christ?" That was his way of life. And it would be an essential of Christian discipleship today if men were going to match the requirements at the beginning, that they should not only openly confess and avow Jesus Christ, but that they should go right out into the world living by Christ's standards and walking in his way.

You know perfectly well what that would mean the coming summer. You know how many things would be revolutionized in this conventional, imitative life that we live. We speak of our day as a day of liberty. It is nothing of the kind: the difficulty of our day is its want of liberty. You read perhaps in the current "Harper's" the article by a newspaper reporter in El Paso on the flappers as Amazons of freedom. One wishes they were Amazons of freedom, and that the spirit of our day were the spirit of revolt and of independence. It is too much the opposite of that: the spirit of conventionality, of traveling with the herd, of yielding to the group with which we travel and

that has usually stamped its insignia clear upon us. What we need today is just what Christ asked of men there at the beginning, that they should drop their contemporary conventionalities, and come out and be free, and follow his new and original way.

#### DEDICATION TO SERVICE.

Christianity meant not only open and unflinching acceptance and avowal of Christ, and the deliberate choice of his way, it meant—one can see it plainly,—the persistent and conscientious and willing-to-pay-the-price pursuit of Christ's fundamental purposes.

For he did not call men to character. All this talk of our day about character as being the great end was not what Christ had in mind at all. Character was not the end to which Christ spake. He did not call men to character and fellowship except as a means, and he did not call them to great religious experiences as goals that the soul was to seek after.

What was it that he called those men to that spring morning there by the sea?

He did not say to them: "If you will come along with me I will make you strong or good men."

He did not say: "If you will come along with me I will satisfy your longings."

He meant to do those things, to be sure, but he said: "If you will come along with me I will make you fishers of men."

He was going to send them out to work in the world. It did not matter how much they got in wages for their work, it did not matter whether the conditions of their work were happy and satisfying. What he was going to send them out into the world to do was the same sort of thing he had come to do. Later he told them, "As my Father sent me, so send I you." It had not meant any happy and easy road for him. It meant not one cent of pay for him. It meant nothing but a cross at the end of the road for him. Nevertheless, he had come into the world to do a piece of work, to save mankind, and he did it even to his death.

I do not know any better description of it than you will find in one of Josiah Royce's books on "The Fundamental Ideas of Christianity," in which he describes what he calls the great delivering deed of Christ. The

writer of the Epistle to the Hebrews I imagine had it in his mind when in that first chapter he speaks of what Christ had wrought for us "when he had by himself purged our sins," he went up and sat down on the right hand of God. Now those words "by himself" are not in the Greek, at least not in our accepted Greek texts now. They are in the King James version. We used to read the words as though they meant that Christ had saved us all alone, which he did. But I think there was a deeper meaning than that there, "when he had by himself purged our sins."

Do you remember the picture in Jack London's "Sea Wolf" of the man who had not been used to that kind of life, and who set to and gritted his teeth and saw it through, and who wore the ends of his fingers off until he had only the bloody stubs, who was just doing his job by his body? That is what Jesus Christ did. He did it by himself,—not by any words he spoke, not by any implements he used, not by any great forces he released. He took himself, his own body and spirit, and by his body and by his spirit he did his work in the world. He bore our sins in his own body on the tree. And he called men to be willing to give their bodies and their spirits to him in carrying on this work.

Saint Paul had something of this in mind when he called on his Roman friends to do it. "I beseech you by the mercies of God that ye present your bodies," and beyond that he called for the conforming of their minds and their deepest spirit to the mind and the spirit of Jesus Christ. It was and it is a third essential of Christian discipleship that a man should just give himself entirely for Christ's great ends.

Now we have often wondered why it is that nations are able to get for war what Christ has never been able to get for peace. Why was it that when the nation called for men it had all the men it could use, that they came crowding up in response to the call? It was because the nation asked for the man. It did not ask for anything he had. He might bring his horses and his guns and his carts and all his possessions: the nation did not want those. It even took off his clothes, he could not wear his own clothes, it stripped him naked. All that it

asked of him was himself. The nation said, "Man, I want your naked body, I want your surrendered life!" And because it asked for all, the man gave all.

Well, Christ asks just for the same! He came by the sea, and there those men were, and he said, "Come along now! I want you, you men, with all you are. What you have got I can easily replace. You come: I want you!" And they rose up in answer to that call and went along with him.

#### GREAT CONVICTIONS.

Those are the essentials of Christian discipleship here in Northfield this morning, all but one. Some of you will be saying already, thinking behind all this:

"Do you mean to say, then, that it does not matter whether a man holds this or the other conviction, that it does not matter what he believes about the great body of facts that lie at the base of Christian history? Do you mean to say that these things do not enter in as essentials of Christian discipleship?"

Why, bless you, men, there are great postulated convictions lying behind these three things of which I have been speaking strong enough and dynamic enough, as history has shown, to upheave and remake the world! Those men believed the deepest things. They believed that in Christ they talked with God. They believed they had seen dead men risen to life. They believed they had seen blind men have their eyes opened. They believed they had eaten bread in the strength of which they could go through any tasks that might be set for them. They believed in the incarnation, the atonement, and the resurrection. They believed that they had walked with One in whose face they saw the face of God the Father himself. They believed all that. Indeed they did. Those were the great convictions that lay behind this simple fellowship of theirs, only they were not like dried out, classified, botanical specimens, those great convictions of theirs, they were living experiences.

When men said to them, "We do not believe in the resurrection," they answered, "Why, we saw it! We talked with him, we ate with him, we live by his life." When, years afterward, educated men jeered Saint Paul preaching at Athens about the resur-

rection of Christ from the dead, do you think he was jarred by it? Down in his heart he would say to himself, "Have I not seen the Lord Christ?" When men questioned, the answer was, "We know; we just know!"

Here was a man born blind. Skilful skeptics dealt with him, the men of influence and standing in his nation and the community, and they said:

"You don't know anything! What have you got to say about this strange problem of the personality of this new teacher?"

"Well," said he, "you have got me there: that is too deep for me to know. I don't know who was his father, or who he is. But I can tell you what I do know: I know that I was born blind, and I know that one day when I was sitting there he came along, and he put his fingers on my eyes, and I saw. You can call him what you please, but I know what he did for me."

And that early band of disciples went out across the world. They were not the ablest men in the world, or the cleverest. They ran up against all kinds of objections and difficulties that they were not able to meet, but they were not shaken by them, simply because they *knew*. This great discipleship of theirs was a living experience to them. They had met their Master and talked with him, and they knew, although he was gone from their sight, they had with them still his living power, and that that power was enough to enable them to meet any adversary and to accomplish any duty.

Christianity is that still. It is deep convictions embodied in experience. Do you know what that body of conviction is reducible to? As Harnack has tried to analyze it in one of the greatest books we have, "The History of the Expansion of Christianity in the First Three Centuries," his conviction is that there were four great, solid rock foundations under it: the conviction of God as our Father, of Jesus Christ as our Saviour, of purity, and of the resurrection; and that it was with a gospel of those four great elements, God as the Father, Jesus Christ as a strong and adequate Saviour, stainless purity, and the power of the resurrection, that that early group went out to make Christ's mark on

the world and to build irrefragably those foundations of the Christian church in human history.

I believe that these are the essentials of Christian discipleship now, here this last day of the conference, and in the Christian church throughout the world: the open acceptance and avowal of Jesus Christ, the deliberate pursuit of his way of life, honest loyalty to his purposes, and the great convictions of Christianity not as mere ideas of our minds, but as the abiding realities of our experience, which will make it possible for us to do in our day what the reality of Christianity has done in other days.

One wonders, if this view is true, how many Christians there are, and how much there is of Christianity in each one of us. I suppose that if we who are in this room this morning could go out qualified in these regards, this meeting would mean even more

to the world than the meeting in that little room over at Mount Hermon that we were commemorating yesterday. The world needs the old reality back again, for a few men to be turned free in the world who will be like that company at the beginning. Surely we will not let this conference end before each one of us has faced that issue for himself, and has asked himself, Am I the kind of a Christian man that Christ would be glad to find me if he should come back to Northfield today? We do not need to rest the test on that hypothesis, for Jesus Christ is back in Northfield today. He is here in this company now. If we would be quiet enough we could hear him knocking at our doors more clearly than you can hear me knock on this table. That was his own word, "Behold, I stand at the door and knock! If any man will open the door, I will come in."

## BE NOT MOULDED BY THIS PASSING AGE!\*

Rev. George A. Buttrick.

*Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. Romans 12. 2.*

Four or five hundred years before Jesus came to earth there lived a man named Nehemiah. He was not a prophet or a priest. He himself would have made no pretensions even to statesmanship. He was a man of prompt and practical wisdom, who led the remnant of his people back from exile to their own Jerusalem. There, by the sheer contagion of a forceful and optimistic mind, he encouraged them to rebuild the city in spite of the inroads of their enemies, and finally welded them into a compact and established nation.

Now there is a story told of Nehemiah which illuminates our subject. It seems that each previous governor of the Jews had exacted tithes for his own use. The policy had custom and precedent to justify it. It was Nehemiah's acknowledged right. But he would have none of it: "So did not I, because of the fear of God." He defied the

standards of his day. He refused the fashion of his time. He had the impudence to be original. He said in effect, "This may be the accepted practice of my social group, but I have prior dealings with God. I am not looking at this policy through the spectacles of my social group, I am looking at it through the eyes of God. I cannot do what others do just because others do it, . . . I must live by the fear of God!"

Thus Nehemiah steps out to illustrate Paul's imperative plea: "Be not fashioned by this world, but be transfigured by a mind made new!"

You understand what is meant by the word "world."

Paul does not refer here to the natural world. In a sense John Burroughs was moulded by the natural world. The rise and set of suns, the green of the grass and song of birds, "the trees that lift their arms above," the "hills that gird our dwellings round," these shaped his soul, and he was noble. It is all to be desired that the glory of God's created world should stamp our spirits.

Nor does Paul mean the throbbing, companionable world of human life. He is not begging us to be separate from our fellows,

\* Northfield Young Women's Conference, 1926.  
Mr. Buttrick is a Presbyterian minister in Buffalo.

to be strangers to the joys and tears, the pain and eagerness of our common nature. We could not do that, even if we would.

No, by "world" Paul meant what the old preachers meant when they spoke of the world, the flesh, and the devil. He meant the overweening pleasure, the glorification of material power of the world, its seduction and its paganism. In the particular reference of this text Paul meant the world of passing fashion, that shifting mood of an indifferent society forming its rules and its standards without reference to God. "Be not conformed to this world!"

There should be a distinction, we infer, between the church and the world, but in our day the line of division is almost erased. The church has influenced the world indeed, but the world has also influenced the church, until in some churches it is hard to tell where one ends and the other begins. The stream of the church set out to fertilize the desert of the world, but the desert seems, somehow, to have swallowed the stream and to be still a desert. And this is wrong and tragic, for we all feel that there should be a distinction between those who are avowedly followers of Jesus and those who are not.

Then where shall the distinction be found? Shall the people of the church wear a peculiar dress, as did the Quakers once upon a time? Shall they adopt a sanctimonious phraseology? Shall they be content to label certain amusements as "worldly" and say, "Thou shalt not smoke," "Thou shalt not go to the theater"? Shall they levy wholesale prohibitions and inhibitions, and insist on a meaningless renunciation of life's legitimate joys? Shall the church thus draw the line of separation from the world? Heaven forbid! Such attempts have been made, and they have been both comic and disastrous. If that is to be the difference between the two kingdoms, then I for one almost prefer the world.

Yet there should be some difference; there should be some fundamental difference of attitude and outlook. Jesus said, "The rulers of the Gentiles lord it over them. Their customs and practices are such and such." Then, with emphasis, "But it shall not be so among you." There you have it! Christians must be a peculiar people.

They must wear the badge of a distinct and different loyalty. They must be citizens of a new order of society.

Then how? Where shall the difference lie? Paul supplies the answer, pointedly, illuminatingly, "Do not take form from the world!" There you have the worldling. He is moulded from the outside by fashions, opinions, pleasures, that are transitory because they make no reference to God. "But be ye transfigured by the renewing of your mind!" There you have a picture of the Christian. He is transformed from the inside by a revitalized mind that regards life from the standpoint of God.

## CONFORMED TO THIS WORLD.

Human clay is plastic and impressionable stuff. Very quickly it takes shapes from its environment, and especially from its human environment. Among all shaping influences, the opinion and attitude of our social group, our immediate community, are for each of us a tremendous factor. Fashion—I am thinking now much more of fashions of mind than fashions of dress,—fashion is a tyrannous monarch.

This tyranny is most obvious, perhaps, in matters of dress. Here is a girl with a real and individual loveliness who slavishly follows the fashion even when it is incongruous with the kind of charm with which God has endowed her. Instead of adapting the style to herself, she tries to adapt herself to the style, and the result is freakish. Nor can the men, since they live in glass houses, afford to throw stones. Our hats are all like the picture in Stetson's announcement. We are most of us clean-shaven and wear a collar that answers to the command of the Arrow advertisement. We conform to the world. Of course, this conformity may spring from a modest desire not to be conspicuous. On the other hand it may be prompted by a servile fear lest the world should point an accusing finger at us and say, "What do you mean by being different?"

Similarly, there are fashions in reading. Many people read a book because everybody is reading it. For that reason they will go through with it even if it bores them to distraction. They live in a vast fear of being caught in a corner and having to confess, "No, I haven't read it." There was a wiser man who once said, "Every time

a new book appears I read an old one." But he was one of those who in his reading was not "conformed to this world."

And there are fashions in manners and customs. If instead of dancing from nine till one it becomes the accepted fashion to dance from eleven till four, then obediently we will fall into line. It does not matter that next day everything looks deep blue to us except the sky. No, "People do it that way," and so must we. If the fashion in speech and conduct is to cast the old reticences, the old courtesies, the old sanctities to the winds; if the fashion in music is jazz-bedlam; if the fashion in amusements is playing bridge until spades and hearts decorate one's very dreams; if the fashion in diversion is the movie stressing with unclean monotony the sex appeal, then we must conform. The passing mood of the world has decreed it.

There are even fashions in religion. Read the religious page of your daily paper, and you will see!

But much more serious than any bondage that we may suffer in matters of dress, or amusements, or reading, is the bondage we may suffer in thinking and outlook. For there are fashions in thinking as well as in garb. Political allegiance easily becomes stereotyped. Your average socialist can be depended upon to recite his foolish theory that the industrial millennium can come by a rearrangement of industrial machinery, and to brand the employer as an exploiter of human blood. And many a man on the other side of the issue can be counted upon to denounce as a radical anyone who ventures to suggest that the social order is capable of improvement,—a radical, who, even if he has no Bolshevik black whiskers, probably has a smoking bomb hidden about his person. Oh, there are so many people who in their thinking conform to the group in which they move, accept their ideas secondhand, and so few people who will sit down with stark honesty and say, "Is this thing true? Is this thing true?"

"Be not conformed to this world!" Too often fashion casts its cynical doubt on the simplicity of human love, worships wealth and vulgar display, and calls these success,—as though success could ever lie in that which perishes. Too often it suggests that "you cannot alter human nature," and hints

that the advice of Jesus is impossible. Too often immortality is dismissed as a vain dream.

"Be not conformed with this world!" It is a tragedy that souls made in the image of God should be stamped with the superscription of social decree. It is a tragedy in very truth that young men and women, intended to sail the sea of life triumphantly, should follow every flickering shore-light and every passing sail, rather than set their helm to the polestar of God's inward-spoken word.

Do you remember how Jesus questioned his disciples regarding John the Baptist, "But what went ye out for to see? A reed shaken in the wind?" Do you detect the scathing, the infinite pity, in the words, "A reed shaken in the wind?" No, John the Baptist was no reed bent this way and that by the vagrant breezes of a passing fashion. He ordered his life according to the living fact of a living God, and left the consequence to him.

I lay the old-time plea upon you, "Be not conformed to this world!"

But how shall we escape this domination? "Do not conform!" says Paul. He is sure we can control our lives, that we are not in the chains of any necessity.

Then how? Not by any superficial act. An African savage does not become a cultured citizen of a cultured land merely by washing off his paint and donning our modern dress. No mere ritual of denunciation of the world will suffice. This transfiguring of our minds is not in anything external at all. It is not in a church-going attitude, not in the sanctimonious recital of a creed. It means that we have within us some searching, purifying light of principle that plays upon the changing fashions and standards of this world and shows us whether they are true or false. Remember what Mark Sabre says in that novel, "If Winter Comes." He says out of the depth of his agony and tragedy to his friend Hapgood:

"But I tell you, Hapgood, that plumb down in the crypt and abyss of every man's soul is a hunger, a craving, for other food than this earthy stuff. . . . Light, light,—that's what he wants; and the longer it's withheld the lower he'll sink. Light! Light!"

## TRANSFIGURED BY AN INWARD GLORY.

We all of us have that glory. For instance, all of us have conscience. And by conscience I do not mean some voice of admonition within which is always forbidding and denying and carping and crucifying. There is something tremendously wrong with our conscience if it can say no more to us than "Thou shalt not."

How many of you have read Marguerite Wilkinson's lines in which she says of this matter of guiltiness:

"I never cut my neighbor's throat,  
My neighbor's purse I never stole,  
I never spoiled his house and land,—  
But God have mercy on my soul,  
For I am haunted night and day  
By all the deeds I have not done!  
O unattempted loveliness!  
O costly valor never won!"

All of you may have that light of the ideal, the thing that the Bible calls faith. By faith Enoch walked with God. By some instinct in him Enoch believed that if he made this great adventure of prayer, and spoke out into the blindness of the air, he would find God. By faith Enoch made his adventure, and gripped the life of God, and walked with him, so that from that dim and barbarous age the word has come down to us, "Enoch walked with God." By faith Moses chose to suffer affliction with his own people rather than to enjoy the pleasures of sin for a season. The choice for him was between his lot cast in with a band of slaves, or the continuance of his pleasure and his prestige in a palace. Faith is the craziest thing in the world, and the most splendid. "By faith" is this new life that we have. And it is renewed as we look upon Jesus afresh every day. He kindles it, he fosters it, he raises it to its divinest power of radiance.

And if we live after the light of this new fashion, what of it? What do we get out of it?

Do you know what the Bible says about faith? The Bible is the only book in the world that is bluntly honest to the nth degree. It says of Abraham and Moses and Enoch, who lived according to the guidance of this inner light, "Who all having received a good report through faith,"—what happened to them?—"died, not having received the promise, but having beheld it



Rev. George A. Buttrick.

from afar." That is what happens to all of us! We have our faith, and the result is if we follow it we die; but it is splendid to have lived that way! If we live that way, Paul says we prove "what is that holy and joyous and complete will of God."

Let me illustrate what I mean by one story, of a young American artist who wandered to Rome and there lost himself in unworthiness. Far away in America his mother prayed for him, her face and soul being strangely softened as she prayed.

After some years she crossed the ocean in search of her son, and met him in a foreign city. And he said to her:

"Why, mother, what has happened to you? What has made your face so beautiful? It is changed."

She replied: "Your mother has prayed a good deal."

And then the artist in him spoke and said: "Well, prayer makes a good face: it has fine lines in it!"

Be ye transfigured! Prayer does give fine lines to the face. This following your own light, kindled, interpreted by Jesus, gives fine lines to the character, too. I imagine that one of the things that preëminently, predominantly we need today, and not least among girls, is this grace: Be not moulded, by the world, but transfigured by an inward light. Then you shall have "fine lines" in your face and in your spirit, and you shall prove that the will of God is holy and joyous and complete!

# LIFE'S IMPERIAL LEADER.\*

Rev. Albert W. Beaven, D. D.

*Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2.9-11.*

No one reads Paul long without coming to the conviction that he has an almost boundless enthusiasm about Jesus Christ. He cannot talk about him without using superlatives, nor does he ever talk about him as some one far distant. Whenever you listen to Paul you feel Jesus at your elbow, you feel your heart warm and throb and thrill with the secrets of that invisible and yet tremendously real presence.

One of the tragedies of our religious life, and particularly of our individual Christian life, is that we come upon Jesus so early and so constantly that we sometimes lose the marvelousness of his personality in his usualness. In other words, from the time we first learn to think we learn also to breathe the name of Jesus, to worship him, to pray to him, to think about him, and he becomes a commonplace in life.

A great deal of our religious life we take for granted. We lose its halo. We lose its enthusiasm and its glory. I wish we might stand afar off from the Master this morning, to come upon him as one would come upon a gigantic mountain peak in the distance when he was crossing a plain; come upon him with the same element of novelty in that experience.

Then, again, I think our religion suffers from the fact that too often it falls into the category of prohibitions. We think that because we are religious there are so many things we cannot do. We get a negative impression, and lose the positive. We get the restraining impression, and lose the adventure.

Now, the fact is that youth, particularly, is not much enamored of prohibitions, of restraints, of repressions. Youth is a time of daring. We do not believe in safety first. We believe, like Harold Lloyd, in safety

last. We want to take a chance. We want to do something that is different. We want to go out into life with a sense of the new, the thing which has not been done.

Walking all the way through life saying "We cannot go there," "Don't do that," "We must not do this," has no appeal to youth. The thing about life that really is thrilling to us is to stand in the presence of unopened doors, to stand where the call of the ranges is upon us, and feel the big, fine, splendid things that life can offer us.

It is a tragedy when religion is ever allowed to fall into the category of the repressions: to make us feel that we cannot do this, and that the religious life is a limited life, a life where we fall into the mood of old age when we are still in the throb of youth.

I would that we could stand back from our religion and come upon it not in the hackneyed terms of repression, but in terms of propulsion; not in terms of restraint, but in terms of daring; to think of Christ not as one who comes to us and says, "You must not be naughty: be very good," but as one who challenges to some big adventure, as a leader that thrills the soul of a man and a woman.

## THE MOST INFLUENTIAL PERSONALITY.

Now, standing back and coming upon him anew you find him the most marvelous and influential personality who ever walked upon earth.

Look back upon the long stretches of time,—English history, Roman history, Egyptian history, Assyrian history, as far as you care to go,—and when you think of the myriads and myriads of people who have lived, how few of them live yet! How desperately few of them you have ever even heard of! Most of them came, lived and died, and that is about all you can say of them, the great hordes of the past. How few of them counted! How few of them influenced any considerable number of people!

H. G. Wells, whom many believe to have the largest horizon, so far as the study of history is concerned, has said that the six greatest personalities of all history are Je-

\* Northfield Young Women's Conference, 1926.  
Dr. Beaven is a Baptist pastor in Rochester, N. Y.

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sus of Nazareth, Buddha, Asoka, Aristotle, Roger Bacon, and Abraham Lincoln. He says these six men stood on the corners of history. The current of human thought was clearer and freer because they had lived and worked. They took little from the world, they did not get. They gave, and in giving they gained eternal influence.

About whom of those six men do you know the most? About whom does the world know the most? Before whom would more people stand with bowed head? Before whom would the minds of the world recognize that he is the only one of the six that reaches far out towards the future?

When you talk about Jesus Christ you talk about a personality into whose presence we have only barely come. His thinking and his leading reach far out yonder into the future. The farthest that men can go in their thinking brings them only where they begin to touch the hem of his thinking.

He is the most marvelously influential personality that the world has ever known. One-third of the human race recognize and acknowledge him as the dominating figure in their thinking.

This is he who comes and says to you: "Follow me!" He says, "I need you. You have not chosen me. I have chosen you. I need you."

## THE MOST PERFECT PERSONALITY.

He is not only the most marvelously influential personality that the world has ever developed, but he stands there the world's most perfect personality.

When we look back over history, no matter how much we dilate upon the wickedness of men, from the beginning there has been a longing in the souls of men to be pure and good and holy. Sometimes lost in the fog, sometimes swamped under the evil waves that beat over it, nevertheless from the beginning the loveliest thing about humanity is that longing to be good, that longing to know what good is, and to incarnate it in oneself.

We talk about the evil of youth today. The loveliest and most marvelous thing in every new generation that comes upon the scene is their unquenchable idealism.

Go back across the ages, and you will find here and there moral codes in which

men have written their highest conceptions. Yet remember that when you pick up the finest, whether it is from the time of Moses or Aristotle, or clear back from Hammurabi down to this age, Jesus Christ's conceptions of morality are not conceptions that stand alongside of those others: his conceptions are the ones by which you measure the others. Just the other day, in attempting to measure Gandhi's character and say that he was so and so, instead of saying, "Gandhi is the most Buddha-like man that I know," or "Gandhi is the most Mohammed-like man that I know," a prominent Buddhist in India said, "Gandhi is the most Christ-like man I know." The pagan takes Jesus Christ as the measuring stick of his conceptions of the things that are highest and finest.

He stands there so pure, so majestically clean, so fine, so splendid, that the world searches everywhere and comes back and stands in his presence and says to him, "Thou art the crystal Christ!" No spot, no blot, no weakness!

Here is this man who took upon himself the redemption of an entire world, who crowded into three short years the greatest program that ever influenced human thinking, yet when a fallen woman came to him after he sent the disciples away, sat down upon the side of a well, took the things of God and talked to that woman's soul until some cast-off idealism of finer womanhood within her rose out of the depths of the past and became the prophecy of a changed and glorified life.

He is so busy crowding the world's redemption into three years, yet a woman comes along one day with a little child in her arms, and as he walks along, talking of the things of eternity with a group of men whom he had only three years to school, he said to the men, "Just a moment! Here is a little child!" And he takes the baby in his arms, and methinks he sits down by the side of the way, and gathered other little children, and laid his hands in benediction upon them, and before they have gone there has come an impress upon the souls of the mothers and a touch upon the souls of the children that, maybe, changed history. Who knows?

Oh, he was so marvelously good, and yet

he was not Pharisaical! He was so marvelously pure, and yet he did not fail to understand other people's weaknesses.

I love that kind of goodness. Some people are so good that they are uncomfortable. Some people are so good you hate to be near them. That is not the way with Jesus. His goodness is suffused with life, and his marvelous character comes so close to me that whenever he comes near me I throw my head back and I say, "I thought I could not cope with temptation, but I can now!"

Jesus comes near to the man who is broken down with despondency in the presence of his temptations, and the first thing you know a man who is lost comes to his feet again. There is something about that kind of goodness that is so divine, yet so really human.

#### THE MOST COURAGEOUS PERSONALITY.

But Jesus Christ not only was the most perfect person that ever lived, he was the most courageous.

Nobody follows a man who is a craven for long.

We have a sort of feeling that there must be strength, vigorous and powerful courage in the personality if it is to long hold our ideals and captivate our imagination.

That is one of the things that makes me love Jesus Christ most of all. He was so courageous. I wonder if you can imagine the kind of courage it would take today for some peasant in some Oriental country to come out on the platform and dare the world, and say, "I will fling a program into men's thinking so lofty that they cannot even conceive of the hem of it."

Jesus Christ said, "I will dare all." We have not thought much of Jesus like that, but it is a good thing to do so sometimes. We have allowed ourselves to get conceptions of Jesus from those meek pictures that were painted of him in the eleventh and twelfth and thirteenth centuries.

I think of him when he stood in the presence of the Roman governor. Mind you, no man could brook the displeasure of a Roman governor and be safe in doing it. Yet there came out of the little town of Nazareth one who said, "Go and tell that

fox Herod what I will do!" He stood in the presence of Pilate and said, "You could not have any power over me at all unless I gave it to you."

Then I like the kind of a man who was not afraid of all the bound-up hatred and meanness that come through religious intolerance and bigotry. Courage that dares religious bigotry is courage indeed. This man came and said, "Moses said so and so, but I say so and so." It took courage to do that!

If you want to find what it means to infringe on somebody else's pocketbook, try it on an office-holder who has means of private graft, and see how soon political ostracism interferes with one who interferes with political graft.

In that time they had built up such a system of political graft that when a Jew came to the Temple with Roman money, or any other foreign money, it was impossible for him to buy an offering: he could only buy it with Jewish money, so he came to the changers in the Temple, and they retained 25% of it. When he had his Jewish money he must go and buy the dove or the lamb or the sheep, the offering which he was going to make at the Jewish place of worship. And where could he buy it? At the market? No, he had to buy it at the place that was controlled by the high priest, and there he had to pay three and four and five times as much for it as it was normally worth, and that was the graft of the high priest. And this man came into the Temple, and with a cord in his hands he pushed the tables of the money-changers over, and he said to these same men, "Make not my Father's house a den of thieves! Get out!"

There is something about that sort of person that thrills me.

#### THE MOST HELPFUL PERSONALITY.

The other word I want to speak to you is this. I love the Lord Jesus not simply because he is well known and influential, not simply because he is good, not simply because he has courage, but because wherever I trace him I find that he has blessed mankind more than any other personality that ever walked.

Wherever you find him you find folks beginning to straighten up. Let him walk

into the midst of want, into the midst of disappointment, into the midst of disease, let him walk where heads are bowed, let Jesus come, and you begin to see humanity straighten up like the stalks of wheat spring up when the rain comes, you begin to see new hope, a new smile and new light upon the faces of mankind. People who were hopeless take new hope. Little children that had no chance have the doors of life opened to them. No one is too far down for him not to speak a word of strength to. Nobody is too crushed for him not to lay his hand in compassion upon him and bring him back. Wherever I see Jesus Christ go I see humanity rise to meet him.

I love that sort of a man. I could follow a man who is great, I could follow a man who has courage, but I would want him to have heart enough so that when he came to those who were weak and heavy-laden, he could bring them strength and peace and help.

But there is another thing that makes me feel challenged when I find him, and that is that when he says to me, "Follow me," there is a marvelous plus about Jesus Christ that I find nowhere else. There is a radiance back of him, there is a thrill in his message that I get nowhere else.

All through history when people have painted Jesus' picture they put the halo about him. Why have they done that? I might take exception to it as a matter of art, but as a matter of psychology and as a matter of spiritual reality it is a marvelously true thing.

When I stand in the presence of Jesus Christ I have a sense that God is near. When Jesus Christ says to me, "Follow me," the trail becomes bright and glowing because it seems to lead off towards eternity, towards the One who, from the beginning of history on to the end, is the splendor of all life.

If you were trying to describe God, how would you describe him? Could you say anything lovelier than that he is like Christ? If you tried to picture what you think God wants you to be, could you do it any better than to say, "I think he would like to have me like Christ"?

If you tried to find what God's will was, would you trust your minister? Would you



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trust any friend? Would you trust any professor? Whom would you trust most? Would you trust anybody that could compare with Jesus Christ as the one who could put you on the trail to God?

After certain men had been with Jesus a year or more, one day he took them to a quiet place and asked them, "Whom do men say that I am?" They said, "This man says this, and the other man says that." Then Jesus flung back at them the question I want to fling back to you this morning, "Whom do you say I am?" I do not mean theologically, I do not mean historically, I do not even mean morally or philosophically,—I mean, whom do you say Jesus of Nazareth is, in terms of your life and your heart?

Is he your Christ? When he says to you, "Come and follow me," do you say, "Yes, that would be lovely! Maybe if you would speak to my friend over there she would follow. It would be lovely for some of the rest of the girls in my school to follow Christ. My mother did it. My minister does it. But not me!"

Is he your Christ? If he says to you, "Follow me," what is your attitude? What are you saying about it? Not with your lips. Oh, it is easy to say "I will" with our lips. What a ghastly travesty to stand in

his presence and say that with our lips, while our hearts say, "It may all be, but I am going to do as I please!"

What is the essence of a belief in the deity of Jesus Christ? Is it theological orthodoxy? Not for a minute! It is actual surrender to him of the heart and will and life, so that we go out and live as he lived among our fellows. It is the attitude of the heart. It is the willingness to fling your life back of the decision. It is the willingness to take his cross, to take his kind of a life and live it every day.

Why are we here these days? Why should we take time to come to a place like Northfield? Only that in the quiet of these hills we might hear him say what he said to those men in the quiet of Galilee, "Whom do you say that I am?" To eleven

at least out of the twelve men it meant that if they said he was the Christ of God they would pay for it with their lives: and they said it, and they paid. But the world has been turned upside down by those men's lives.

Your life and mine will not be for so long. Fifty or sixty years from now life will be over for most of us. Whatever we are going to do, if the will of God is going to be done by us it must be within the next fifty or sixty years. The question is not whether we dare come and follow Jesus. The question is whether in a moment like this any of us dare say No. We are not going to turn craven and say, "Don't count me in!" Something in the soul of youth says, "Yes, I follow! Lead on, O king eternal!"

## WORLD FRIENDSHIP.\*

Mrs. Henry W. Peabody.

When Mrs. Moody asked me to come to this conference I consented gladly, because I think every conference needs a grandmother, and the grandmother ought to be present and face this wonderful new generation, and serve, if possible, as an interpreter between the past and the present. So I come as the official grandmother of this conference, and I shall be so glad to meet any granddaughter who really wants to see me.

I want to say that I am one of the progressive grandmothers. I am not a bit afraid of youth. I am not a bit afraid of you! I am not a bit afraid of you because I know you, just as I have known girls always. They are just the same in every country of the world, and every age of the world.

When a good comfortable group of grandmothers get together and discuss the present age,—sometimes with just a little misgiving, I confess,—and one of them says, "What do you think of bobbed hair?" I say, "Well, if they don't make me bob mine, I am willing!"

Now, I used to wear curls, perfectly beautiful curls. They came down to my waist. I think they were just as demoralizing as bobs. That was fifty-years ago.

I do not think it matters much about the bob, but I think it matters a lot about what is going on under the bob. What is going on in the brains? Are your brains bobbed? Are they shortened? Are you thinking little thoughts? Are you thinking in a little world, or have you got out into the world?

When I was a girl we knew little about missions, because foreign missions only extended to the men of the church. It is a singular thing that it was just after the war of 1812 that the General Boards of Missions were formed. The first missionaries went out in 1812 from Boston. They were men, with their wives. Then, after those wives had seen what was going on and had studied forty or fifty years the conditions among the girls and women, they thought something should be done for the girls and the women. So in 1861 the first Women's Board of Missions was formed. It was not a denominational board. It was an interdenominational board. It was a women's union missionary society, and they proposed to work for girls and women.

Then, singularly, after the Civil War again came a great missionary movement. There is a reaction from the military spirit after a war. We are getting it now in internationalism, peace movements, and we had it in 1861. Following that war, in 1865,

\* Northfield Young Women's Conference, 1926.

began the Women's Boards of Foreign Missions.

I wonder how many of your mothers and grandmothers are interested in foreign missions? If they are not, I don't think you are altogether to blame if you are not, because during school days one is rather absorbed in things nearby. But I think it is high time now that you should know that the greatest, the biggest, the most successful organization of women in the world is that of foreign missions. There are some 55 denominational boards and branches, all affiliated into a great federation of women's foreign missionary boards. These are living organizations. They are groups of women in the churches all over this country, and they plan for fifty years great international projects in the name of the Lord Jesus Christ.

Sometimes, as I watch the struggles of the political League of Nations, the leagues that men are trying now so faithfully and so earnestly and so wisely to bring about in the world, I feel that if we are going to get anywhere in the family of nations we must put it where foreign missions are put, founded on the love and the sacrifice of the Lord Jesus Christ.

That is why they have succeeded. That is why women, just plain ordinary women, through all the years have built up this great organization operating foreign missions.

We think of the Federation of Women's Clubs, with three million women, as rather an important group, and we think of the League of Women Voters, much smaller, but also important. But here is the foreign missionary organization with twice as many organized, paying members as the Federation of Women's Clubs.

And what do they do? I am not going to tell you that. I am just giving you a glimpse of the machinery that is doing this big piece of work. I have asked Miss Scudder of India to speak to you. She is your contemporary. I am the interpreter between the ages, but Miss Scudder belongs to your age more nearly than I do, and she is going to tell you what she has done in India in the last five years,—a college girl who went out and did the work. I am just telling you now of the organization that made Miss Scudder's work possible, this great group of mothers and grandmothers,

and also the guilds and leagues and groups of girls all over the country. If you happen to be a Methodist, your girls' organization is the "Standard Bearers." In the Presbyterian church it is the "Westminster." In the Episcopal church it is the "Young People's Fellowship." In the Congregational church it is "Christian Endeavor." In the Baptist church it is the "Worldwide Guild." And so we have the girls, the little children, and now even the babies, little five-year-olds, and up, working and giving for the little children over the seas.

We do not call it foreign missions. We call it just friendship. It is for these little people growing up into young manhood and womanhood, reaching out, getting acquainted with these other countries, which are our neighbor countries, and which we shall love as soon as we really know them.

We have a great system of education, and I wish that every girl here who has not time to go into the organization much, or the study, would at least read one missionary book a year. The book this year is "Moslem Women." When you read that, the reaction will be a great joy and thanksgiving that you are not a Moslem woman.

Then we have missionary books for children. This year it is "Two Young Arabs." That is for youngsters from ten to fourteen. Then we have a magazine called "Everyland." If you work among boys and girls at all you want something with stories and pictures that they will love. Some of our American moving pictures misrepresent us in China and Japan, and I do not think it is fair to take a caricature of a Chinese from that dignified old nation of China and call it a Chinese. We ought to be fair, if we are ever going to be friends, and so I like to have the children have a magazine that really is fair and does not misrepresent other nations.

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We have thoroughly enjoyed the RECORD OF CHRISTIAN WORK, and have found it one of our most helpful magazines. My husband has greatly enjoyed the sermons, and has used suggestions in them to pass on to our Japanese Christians. We deeply appreciate your kindness in sending it to us.

If the RECORD means as much to all missionaries as it does to us, your liberality will meet with the richest reward and the approval of the Master.—Mrs. C. K. Dozier, Japan.

## LIGHTING LAMPS IN INDIA.\*

### Miss Ruth Scudder.

I have heard a great deal about mental tests since I got back to America. I would like to give you one this morning. At college, in our psychology classes, they used to make the experiment of giving us just one word, and we had to write down the first thing that came into our minds, our first reaction.

If today I gave you the word "India," and waited a minute, what would be your first reaction?

I tried it on my little nephew just before I came, and he did not hesitate a moment. He said right away:

"Snakes and tigers."

Perhaps, if you are interested in literature, the name Kipling comes into your mind, or if you like the Indian authors, Tagore the poet, or if you are interested in history in the making, perhaps the name of Gandhi comes to your mind. He is one of the most interesting figures of our age.

I have been wondering what would come first into my own mind if you tried that test on me now, after I have been in India. I do not think it would be the scenery of India, lovely as it is. I do not even think it would be the animals, though I could tell you some quite fascinating adventures I have had with wild elephants and monkeys. I am quite sure, if you said the word "India" to me, the first reaction I would get would be the pictures of some of those dear women and girls out there whose lives have touched mine, who have become my real friends, so that when I go back to India it won't be as if I were going to a strange place, because home is where your friends are.

I would like to be a witness today to the fact that there is no country in the world where you will find more charming, more steadfast and loyal friends than among the Indian women.

I had a letter the other day from a high-caste Brahmin woman. As soon as I saw it my mind was carried back to a dinner that I gave once, and how she proved what was her idea of friendship. The high-caste women do not dine with any except the people of their own caste. They are the "twice-born," the superior people. But this little

lady was quite advanced, and she had invited me to her home several times. Finally I said to her:

"Probably you realize that we are not so inhospitable in America, after all! I would like to ask you to come to dinner with me, but I know you cannot eat the dinner cooked by my Christian cook."

She said she could not eat my dinner, but she would be glad to come, and she would cook the dinner. She loaned me her cook, and that morning she arrived with a whole jutka load of pots and pans. They use tremendously big brass kettles and pots, and the cart was full of them. She saw me looking at them, and she said:

"You see, I cannot use any of your cooking things, so I had to bring mine!"

She remained in the kitchen so long that after a while I went to see what was happening. I peered in. There she was, sitting on the floor peeling onions! I said to her:

"Why do you do that? Your cook is here."

"The cooks only cook for simple cooking. He will help me, but I have to cook the dinner," she answered.

And she cooked all day long. About five o'clock she went home, and then came back again for the feast. She had arranged a charming plan. She said:

"Everything will be ready. You just do what I tell you!"

The Indians have such delightful customs. Their courtesy and ceremony are most refreshing. She had wreaths of jasmine, and rose water in little silver vases, and scented wood, and crushed roses.

After the dinner we sat around, and they played their Indian instruments, and we sang our Negro spirituals, of which they are fond. I do not know when I have ever come so near to the hearts of these people who are not Christians.

When we finished I said to her:

"I don't know how to thank you! I have never had any one do quite so much for me before."

She said: "Little sister, you are our friend! You have come to our country. You have come into our houses, and sat on the floor, and eaten with us. You have

\* Northfield Young Women's Conference, 1926.

brought us books. We do not think of you as a stranger. We think of you as a friend, and is not this a little thing to do for a friend?"

It is an interesting thing to be in any place that is building up. I have just been back to my college commencement, where they are putting up some new buildings. India is building up. A wave of nationalism has gone over all of India, and they want to make their country new. They are interested in national education, something to express themselves by, and so they are keen about helping the missionaries, coöperating with them.

What would you say if I could show you our simplest form of school out in the villages,—just a little mud hut, with perhaps a blackboard, perhaps a bit of lace across the back of the room, one teacher for all the children, and a group of half-naked children sitting on the floor, waving back and forth, all reciting at the same time?

If I could show you a little farther out from the village you would see fathers and mothers coming down those dusty roads of India, walking fifteen or twenty miles, sometimes, leading a little girl by the hand for her one chance of education. Often they say, "You must take special care of our daughter! She will be the one child in our village who can write." They are waiting for her, back in her village, to get an education and take it back to them.

In the high school we are trying an experiment. We are trying to make it a truly Indian place, and also like an ideal

American home, built around a courtyard, with a veranda in front where the girls sit and chat. Of course, the girls don't sit on chairs. Each girl sits on a little mat.

We are encouraging them to spend the first five minutes or so in meditation before God. The art of meditation is the heritage of India through all the ages. They have had their mystics, who have meditated upon God and found his spirit so close.

Last year we had a girls' conference. We held our last meeting out of doors in an Indian garden. I remember so well the scent of the jasmine that evening. We decided that in our last meeting we would have one girl represent the spirit of Christ's life. She was dressed in white, and had a great candle in her hand, and sat in the center of the circle. The other girls sat in the circle, holding not candles, but half a cocoanut hollowed out, with a little wick floating in oil. Each girl came up singing and lit that little wick. Instead of going back to her place, each girl went into the darkness singing. They were really consecrating themselves. As I looked out, I could see, first, darkness, then the little flickering wick, then darkness, and another lamp, and darkness, and then another little light.

That is just what all mission work is. We are helping to light these people's lamps in the light of the life of Christ, and we are sending them back to their own people, into the darkness of ignorance and suffering, to be his witness. Won't you pray that more and more these little lamps will be lit?

## AFTER NORTHFIELD—WHAT?\*

Rev. Samuel M. Shoemaker.

I am asked to speak to you today on the subject, After Northfield—What? I am glad that while you are still upon this hill you are asking a question which is tinged a little with apprehension. I recall my own first Northfield, fifteen years ago, when I sat for ten days beneath some of the men who have moulded my life, and was carried along by them into attitudes and

thoughts and resolves which I had never known before. Then I went back to vacation, and later to school, to battle with those obstinate questionings, those problems of mental immaturity and of inward struggle, those wrestlings with great issues and weakness of will in holding by some of the decisions I had made here. There is a terrible timeliness about this question, After Northfield—What?

I should say that what happens to you after you leave Northfield is going to de-

\* Northfield Young Women's Conference, 1926. Mr. Shoemaker is a Protestant Episcopal rector in New York City.

pend upon two things. The first is the validity and depth of the experience which has come to you while you are here, and the second is what you propose to do to keep it.

I suspect that in greater or less degree for a great many people the aftermath of a place like Northfield is a slump. All of us have known something near to a slump itself. And there are reasons for it.

In the first place, it is possible up here to get a vague kind of an idea that religion is a great thing, and that it can command the attention of intelligent, modern people, and that we were mistaken in thinking maybe it was all humbug, without tying this up with definite obligations which concern the way we intend to lead our ordinary lives at home. What experience may come may be mostly in our emotions, and not in our wills. Northfield may breed a mood, but we may not think through the translation of that mood into resolution which will alter the permanent basis of our lives.

Second, a slump is bound to follow if, here on this hill, we have seen a vision which we refuse to follow and have heard a call which we will not heed. Some of us will go back home conscious of the fact that we have been just a bit of a coward: that Christ has been calling us one way, and the line of least resistance lay in the other direction, and we have chosen against Christ, at least in the sense of neglecting to choose for him. This may concern a fragment of our lives, like righting a wrong relationship or confessing a grudge; or it may concern the whole drift and emphasis of our lives, and whether in the major issues we have made a false choice. Some of us will go down on the train from here, defeated because we would not come up to what was asked, not by Northfield (though some of us will call Northfield by unpleasant names because Northfield sharpened that issue for us), but by Christ.

Third, some of us may slump because while we were greatly moved and stirred by some of the addresses and the group meetings, we nowhere got to grips with some one personally who could do for our spirits what a good doctor can do for our health,—help us to make a clean breast of

the things that trouble us, and talk the thing through to a conclusion. A conference like this is full of people who vaguely want to blurt out something that is the matter with them. Some of our friends, and even some of the leaders, were a little preoccupied, were going to do something else just when we wanted to talk with them, or else they have had little human experience and first-hand touch with people, so that we have not found that relief and healing which only come by being fully honest with some one we can trust, and asking them to be fully honest with us.

All these things mean that while you may have enjoyed this conference, and profited by it in a sense, some of you have not been deeply changed and converted: by which I mean that you have not given your life to the Lord Jesus Christ without reservation. The primary and the greatest reason why people slump when they try to carry on is that they never made a decisive beginning. William James, in his famous chapter on Habit, says that in acquiring a new habit or leaving off an old one "we must take care to launch ourselves with as strong and decided an initiative as possible." Christian leaders and workers, Christian laymen and experimenters, need to lay it well to heart that people cannot be expected to continue what they have never, with all the force of resolution in their wills, decisively and irrevocably begun. It is not pessimism, but only facing the facts, to say that some of you may leave Northfield not having made a pact with God which is final and absolute.

I should say, then, before I go on to add anything else about trying to hold up to the level you have seen here, that I am talking only to those who mean business, who are in this thing for dear life, and that what I say further must presuppose some kind of an unbreakable agreement with the Lord Jesus Christ about our lives: that we mean to commit ourselves to him wholeheartedly and entirely, and to look to him for the governance and inspiration of our lives from now on.

#### A DAILY QUIET TIME.

If you have come to grips with Christ and so to grips with yourself, if you have made up your mind to the best of your powers to stand by him and for him, then

let me go on to speak positively of some of the things which I have found in my own experience to be most helpful as buttresses to the Christian life!

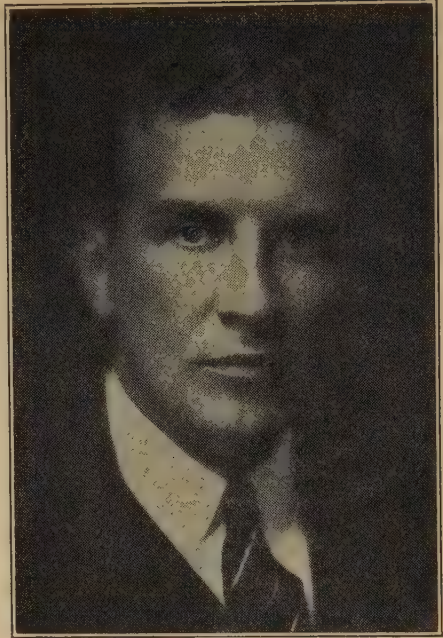
The first thing—and I would almost like to spend all my time on it, for without it all the rest will be idle,—is a daily morning Quiet Time.

All of us need a period of at least twenty minutes to half an hour,—more if we can afford it,—to refresh our touch with God and get our marching orders for the day. It is worth more than twice as much if you have it in the morning, as at any other time: your mind is fresher, your day stretches before you, your obligations still unmet come before you while you are alone with God. It gives a turn to the direction of your day which cannot be made at any later hour, certainly not in the evening. The very discipline of getting up earlier than you ordinarily would puts strength and expectation into that hour.

Generally you want to be alone, though some people, especially at the start, find that it is helpful to meet at least sometimes with others for this period, and to keep it in common.

You want first to read your Bible. Soak yourself in one book till it is a possession of yours, or trace one character through the New Testament, like Peter or John, or study Christ's teaching on faith or sin or money, or find your own way of systematic reading! Take first things first! Don't try Revelation before you know St. John or the Acts! Don't read Chronicles before you know the Psalms! Read the Bible looking for truth, and not for trouble! Leave what you can't now understand, feed where the grass is green and long, and if you are living an experimental Christianity that Book will live for you for the first time!

Then take time for prayer! You may want a season of petition, praying for those you love, for causes which you carry in your heart, for missionaries you know, for Northfield, for people who have spiritually helped you or whom you want to help. Let your heart go out towards God with all your best desires, purging them and disciplining them and testing them by whether they are consonant with the mind and will of Christ as you know it! You will feel



Rev. Samuel M. Shoemaker.

in that hour the concern of God for your concerns, the coöperation of God in all that is laid on your own heart. You may keep a list of objects for prayer in the Bible you read, or you may keep a fresh memory of them in your mind. Some of you may first find concentration in prayer by praying aloud in your room. The going-forth of our spirits in search for God and for his light is part of their natural craving, and without it they starve.

But drop talking, keep quiet, and listen! If you will study the prophets, or the Acts, you will find it was believed widely that God speaks to people. "The Lord said 'unto me'" is common in the books of the prophets, and the guidance of the Spirit was taken for granted amongst the early Christians. The Holy Spirit is not dead. He still guides and directs and encourages and warns and checks people today. We talk too much in prayer generally. We are too busy telling God what we think: why not be still long enough to ask what he thinks? I mean just what I say. Where you honestly lay your life and your problems before God, and ask for light, light comes, and you know what to do. "If any man willeth to do his will, he shall know." God may reveal fault

and sin, he may give encouragement and peace, he may point out obligation or opportunity with another life. There was a time when I did not believe in the guidance of the Holy Spirit in the silence, but I believe it now, for it is a constant experience.

I cannot say too much about your daily Quiet Time. The test is coming tomorrow morning, and the next, and the day you leave, whether you will make this as much a part of your day as your breakfast. I have heard Sherwood Eddy say he would rather miss his breakfast than miss his Bible. Some of you will try it for a time, and leave it, and then wonder why you have lost touch with God, and why Northfield seems so unspeakably far away, and why the level of life has somehow slipped. It is as foolish as to ask why a starving man grows thin. He grows thin because he does not eat. And the spiritual life gets lean when it is fed only at rare intervals.

#### RELIGIOUS READING.

Second, I recommend to you that you do some constant reading of great religious books.

It is a great help to understand the spiritual experiences of other people and to follow with them through their vicissitudes to their victory. It was an event in my life when I first read Sabatier's "Life of St. Francis of Assisi." You find there the humanness and the spiritual power of a man who perhaps came nearer the spirit of the Master himself than any other man history knows about. The "Confessions" of St. Augustine remains one of the great spiritual books of all time, and the "Imitation of Christ" of Thomas à Kempis. Amiel's "Journal" is filled with exceptional insight and deep spiritual understanding. T. R. Glover's book, "The Jesus of History," is one of the most vivid presentations of Christ that I have ever read: take it slowly, for you will miss it if you try to read it rapidly! If you want something stiff but powerful, get Hocking's "Human Nature and Its Remaking." Henry Wright's study in "The Will of God and A Man's Life Work" is one of the great guidebooks for those who want to find God's will for their lives. "The Christ of the Indian Road" by Stanley Jones of In-

dia is already known to many of you, and is filled with power.

Books fill your mind with the kind of thoughts that encourage the life we all want to live. This is not a day of much religious education. For all the talk we hear about it, we are not one-tenth as well instructed as our grandparents in the basic things of religion, and we need to make it up by study and reading and thinking on our own part. You dry up and get stagnant or lop-sided without reading.

#### CHURCH CONNECTION.

Third, you had better link up with a church.

You had better link up with it even if it is half-dead. I have long since stopped trying to hold a brief for every church and for churches in general: there are too few of them where you can hear the gospel preached with power, and where lives are vitally changed. I know that, and I want you to know that I know it. I have no intention of whitewashing all the Christians, or saying they are good enough. I don't think most of us are. But I do say this, that if Christianity is going to capture the world it is going to do it through the church, and not through any little man-made sideshows that may grow up and flourish beside the church. Christ laid the responsibility of carrying on his kingdom on the shoulders of the little brotherhood of his followers, and he never took it off, or put it anywhere else. The church needs you to come into it and vitalize it, and lift the level of it by the only thing that has ever lifted the level of it, that is, the changed life of individuals within it.

I never could see any real point in running away, like rats off a burning ship, just because the church is not all that it should be. It has, after all, kept the torch burning down through history. Out of its midst it has shot forth a prophet many a time and oft to bring it back to its destiny. It will do it again in God's good time. The church needs your work and your support and your presence and your prayers.

But you need the church, too. There is a corrective to individualistic experience in being exposed to the main stream of Christian tradition, which all of us need. If your religion is vital it ought to match,

after a fashion, the religion of Francis and Wesley and Brooks and Drummond and the great living spirit of D. L. Moody in this place. If your religion is not vital it ought to be made ashamed in the presence of a brotherhood in which all these had membership. The life of Christ is continued in the world principally through his church. We do a lot of criticizing, and much of it is well deserved, but we forget that most of the men who have helped us most got their primary inspiration somewhere in a little church whose name we do not know, where some one long forgotten preached the gospel and dinned it into their ears. We need that, and the church has something to give you to enrich and sustain your spiritual life.

#### SOUL-WINNING.

Fourth, we come to the more specifically active side of After Northfield—What? Thus far we have been speaking of the ways in which we enrich our lives by contact with God, by intake and reception and assimilation. But Christianity has too long let these things stand without reference to the kind of activity by which the vitality of your devotional life is to be tested. What good is it to pray and read the Bible and go to church if you have nothing to show for it, nothing to give away? I say to you that, second only to your Quiet Time, the next most important factor in your continuation of Northfield is in your trying to win your friends for Christ.

I believe that no Christian is alive unless he is multiplying: that you haven't got much religion unless you have got some to give away. I am personally tired of hearing ministers urge people to come to church as if that were the be-all and the end-all of religion. Thousands of lay people in this country and throughout the world are waiting for somebody to tell them that they were meant to be doing something much more vital than is expected of them now,—that they might all become fishers of men and changers of lives. There are girls right here in your midst who have learned within a few years that when they have given themselves to God he can use them to make himself known to others.

Some people will let you down, and say that this is for the ministers to do, and you

don't need to do it. They will be afraid of your theology, or whether somebody will think you are a crank. But that is not asking the best of you, and you know it.

I am not talking, need I say, of certain kinds of tactless and discourteous methods, but beware that when you throw out the tactlessness you don't throw out the power also, the baby with the bath! I can find you plenty of Christians who don't hurt anybody's feelings, but neither do they change anybody's life.

Christ didn't say anything about making everybody on earth like you, but he said a good deal about preaching the gospel to everybody. You say you do it by your example. I say in reply that your example is not good enough to win anybody, and neither is mine. It is only the Lord Jesus Christ that wins them, and I never expect to be saint enough to mirror him convincingly and completely. I must do my best that my life does not belie what my lips say, but I can point men to the top of a hill I have never climbed, and I can tell them of a Christ whom I cannot perfectly imitate, and they may do better than I have. No: example is not enough, and many people are hiding behind it as an excuse whose example is weak indeed.

You talk about a book you like, or a play, or a person, or a game. Why is it suddenly out of order to talk about the thing that means more to you than all the rest? Christianity spread by contagion in the early days, and it spreads so now.

#### FELLOWSHIP.

Lastly, I urge upon you the formation of a little group of like-minded people which shall have for its objects prayer together, honest sharing of difficulties and problems, and the winning of other people.

Don't take anybody in that happens to be more or less religious: take only a few who actually mean business! Meet once a week, and let everybody feel responsible, and not just one! Don't let it run off into a talk-session, where nothing happens but chatter! The cure for that is prayer and being in vital touch with the needs of other people.

The only groups that keep going are the groups that multiply themselves and reach

out. Many a prayer group does nothing but pray and talk, and it dies. It needs to wear out shoe leather, and get out into the lives of others and make disciples of them. Let someone come back into a group that may have been dead for weeks, and tell a live story of somebody who has been converted, and that group will begin to revive! I have been to sticky groups of Christians, they were pious and dry and inhuman, and I have been to the other kind, where they were natural and human and full of interest, because the group literally had all things in common, and would share their real selves with one another, and were out after people.

I advise you not to put up the leadership of a group like that to an older person: make it go yourselves!

Test your group by whether it is growing through the addition of new people who are not just persuaded to join the group, but who have been converted to Christ: then they will want to join! There is a group of about fifty people of that kind meeting weekly in my church, and I never want to miss a meeting of that group. We sit for two hours together, and nobody is tired and nobody is restless, because there is LIFE there, and God is working in our midst. Many a person, especially in the early stages of a surrendered life, finds that group absolutely indispensable. And it is lots of fun.

Let me say one final word!

Do not be discouraged too much by a slump if you have one! We have all had them. We look back on Northfield and are tempted to say it was all emotional and unreal. But it wasn't. It was the realest thing we ever went through. But when we get back to the old ways they will at times seem realer because they are more familiar. The dreams and visions of this place are not evanescent and unsubstantial: they are the only things that ever made life worthwhile, and filled it with meaning and peace. Therefore, when the dark day comes, as come it will,—difficulties and temptations and lapses await you, as they await all of us who fashion a great resolve in our wills, —when the testing comes, then make sturdy use of these means God has given for the living of his kind of life! You will find what all the rest of us have found, that at the time when you need God most, if you turn to him, you will find him!

O God, our Father, the things thou hast showed to us on this hill are higher than the things we are accustomed to!

Thou hast expected of us things we cannot do alone. Put thy strong arm under us! Buoy and support and control us! Save us from giving in to the compromise which will confront us the moment we leave the atmosphere of this conference! And in all our ways guide and empower and enrich and use us, to thy glory!

For the sake of Jesus Christ our Lord. Amen.

## LOYALTIES.\*

Mrs. Henry W. Peabody.

One day, during the War, I saw in New York thousands of our soldier boys who seemed so young as they marched away. That is the picture of absolute obedience to a principle, absolute loyalty.

War is a terrible thing which I hate, and which I hope we are not going to have any more. I want to speak on the same motive which I thought was under the sacrifice of boys and girls, and fathers and mothers in those days, and that is loyalty.

I do not often go to the theater. It is not fit for a young thing like me. But occasionally I hear of something that I would like to see, and over in London I saw a

play by Galsworthy which I can never forget. It was called "Loyalties," and in that story, a most interesting and a great play, we saw the forms that loyalty follows. The Jew was loyal to his race. The officer was loyal to his code. The lawyer was loyal to his legal standard. The wife was loyal to her husband, although he had not always been loyal to her. There were all these loyalties, and it impressed itself upon everyone,—the fact that we have our own codes, that there are certain things to which we are loyal. Now, they may be the best things, and they may not, but without loyalty the world could not go on, society could not go on.

\* Northfield Young Women's Conference, 1926.

Most of you are loyal to the schools you represent. What do you think of a girl who goes to another school and runs down her own school? You can hardly imagine it, can you? The girl who is disloyal to the best traditions of her family, her school, her church, her moral ideals, the decencies that make possible civilized life, is not an asset, but a liability in our civilization.

I want to speak of four great loyalties which have got to stand if the world is to stand, if civilization is to stand. I believe they are the foundation of "life, liberty and the pursuit of happiness," loyalties on which young men and women must build the future of America and of the world.

#### HOME AND FAMILY.

The first one is loyalty to the home and to the family.

Some of us came over in the Mayflower, and some of us came through Ellis Island, perhaps: it does not matter much. Loyalty to a name, a good family name, has meant something. How we feel when we pick up the morning paper and read that a young man has betrayed his name! He has done something shocking and shameful and disgraceful, he has soiled a good name, a name that we have honored in his father, his grandfather, and others back in that old family. That seems to me dreadful, disloyalty to one's family and name.

Today we need to think definitely of home loyalty, no matter if we do not always understand it, no matter if we do not always approve of our parents. We cannot always do so, of course, when they differ from us radically on certain questions!

I remember my own girlhood, how some things seemed to me perfectly foolish,—my mother's ideas, the restraints of a civilized home. I had to submit. I had to gradually see that my parents meant well, and even though I might know better what should be done, I must trust them; and I did, and I have always been glad of it. I see now that freedom without safeguards is dangerous.

Then there came my own children, and I somehow could not think of my children not being loyal to me. I could not think that they would go away and betray me. But when my small youngster, eight years old, one day decided absolutely to disobey, and I had to go into a controversy at night,

—which is the best time always, just at bed time,—and discuss the matter, he curled up, looking very tiny but very Bolshevistic, and said:

"May I tell you just how I feel?"

I said: "You may."

He said: "I feel I am the equal of anybody! I don't think anybody has a right to say that I must do anything."

That was a long time ago, before Bolshevism, and I thought the foundations were trembling, and I said:

"Don't you think that parents ought to have any authority? What do you think about God? Do you think he has a right to tell you what to do?"

"Yes," he said, "but he does not make you do it. You get your punishment if you don't, but he does not make you do it."

That was a big lesson for me, and I began to think about it. Then I said:

"Then you think God can tell you what to do. How about mother?"

There was no father to tell him, and I was feeling at that time that a mother was altogether inadequate for a youngster of that age, but I said, "How about mother?"

He looked up at me, and said, in the midst of his insurrection: "I think I ought to do anything you want me to do because I love you, and because you do everything for me."

He realized that I was trying to be mother and father to him, and he appreciated it, but he said: "I don't think you ought to punish me."

"Well," I said, "I see your point, and perhaps we can find a way."

I want to tell you that I found a way. That attitude is short-lived. My son has three children of his own now, and I never saw children walk straighter than they do. There is no discussion about it in their family.

We got along together, and he was loyal to his mother, loyal to his name, and he is today. That is the joy of a mother. That is the joy of home.

What would you think of a mother who was not loyal to her children? There would not be any home then. So it takes all of us together to make that beautiful thing we call home. They don't have it anywhere in the same way except where the Lord Jesus Christ has given his bene-

diction, and where the woman is looked up to and revered.

The family is the model for the state. There must be law there as well as love and consideration for others.

And so, just because home is so wonderful, if there are things that are not what home really wants, what mother does not want, what you would not want if it were your home, just let those things go for a little while!

I have a great deal more restraint now than I had as a girl, but it is self-imposed. We can do a great deal in our loyalty to the home today when some homes are breaking down a bit, and some girls are not quite so faithful and loyal to the spirit of home as they might be.

#### CHURCH AND BIBLE.

The next loyalty I want to speak of is loyalty to the church.

Most of you are affiliated with some church, some group of Christians, or you have, if you are not already affiliated, the ideal. I want to speak particularly, because I feel that it is a time when many sects are breaking down, and many authorities have been questioned.

I want to speak of loyalty to the Word of God, which is the Bible. I do not like to hear the Bible put in with the ethics of Confucius or with Buddhist writings, as occasionally I hear scholars are doing. There is just one Bible. It has stood for nearly two thousand years, some parts of it for more than that. Do you realize that it is the one record of Jesus Christ? If the Bible and all that it has meant and all that it is were wiped out of the world, what would we know of Jesus? It is in that book that you learn of him.

Do you know that the Bible is the best seller today in the world? The other day I read that a foreign Bible society had sold of Bibles and New Testaments and portions of Scripture, in one year, 10,500,000 copies. It has gone into more than eight hundred languages. How many languages do you know the names of, just the names?

Do not begin to doubt the Bible! It is becoming fashionable to say that some parts of it are not quite true; but I have lived a long time, and every year of my life I am finding wonderful new truths in the Bible.

I cannot spare one word of it. It all means so much.

When you are inclined to be critical, just remember that the critics do not agree! When I was your age I was inclined to listen to the critics, and then I decided that I would read the Bible for myself, I would study the Bible, I would read it prayerfully and try to love it. In sickness, in joy, in life, in death, in separation, in disappointment, it is unchanging truth, and it fills my life and heart. Do not let anybody take away your Bible!

One of the higher critics of England stands just where I stand in the matter. A woman, who is perhaps the first scholar of England among women, said that she was so delighted to find one of the leading critics speak to a great conference of young people and say:

"Young people, we critics have done our worst! The Bible stands. Take back your grandmother's Bible! You can take it and be sure of it."

Add to loyalty to the home and family a deep loyalty to our Master, his church and his Word. "I believe" lands us safely: "I do not believe" is a negation, and leaves us in the dark without a foothold.

#### COUNTRY.

The next loyalty is loyalty to the government.

Have you ever read the Constitution of the United States? Do you know the Declaration of Independence? When you realize what happened here in New England, when men for freedom to worship God came here and built up a new nation,—while admitting mistakes, and that there are no perfect leaders, you never love America quite as you love it when you are away from it. As you see the flag over in India or in China, or anywhere in Europe, you just feel thankful that you are an American. We may be critical Americans at home, but abroad we are pretty proud of being Americans, and proud of our country.

But are we loyal to it?

I have recently been in a great convention in Washington. A great organization of women in this country have joined together, millions of them, representing the church women and the club women and the various groups, the educational groups, the

parents' and teachers' associations, all affiliated for allegiance to the Constitution, observance of law, and the representatives of these millions of women were in Washington. They set the date for last January 1st, and it happened, in the providence of God, that they were there when there came that attack in Congress on the Constitution. We were asked to go into the hearing, and we had representatives from different states and from all these great organizations who were there. There were some tense moments.

There are those who are determined to repeal an amendment to the Constitution, which America has never seen done yet. There is a group of men who are determined that they will not have a law which they do not like, although that law has been passed by a great majority of the American people. I was delighted to see the loyalty of the women, and delighted to find how clear they were in their own minds. They had the facts.

A little woman arose. She was a bit frightened. The cross-examiner, a senator of the United States, sat while a number of women stood for several hours while he examined us.

A little boy at school was asked, What is the qualification for a United States senator? and he replied, "A senator must be 14 years old." It seemed to me that ought to be enforced, and that they ought, at least, to have the education and the manners of a junior high school boy.

I shall never forget that little woman, as she stood there and he cross-examined her. He did not know, he said, who Commander Booth is. "Is it a woman or a man?" She explained to him patiently, and he even tried to change her testimony. He was trying to prove that things are much worse. That is the propaganda. And she said: "Before the 18th Amendment was passed, in our Salvation Army receiving homes 49% were alcoholic victims. Now one per cent are alcoholic." She said the Bowery is a respectable place now: you can go to the Bowery without any fear. And some one quoted what Commander Booth has said: "We no longer have the drunks on the park benches. That group has gone. Our work in the future, we fear, will be the



Mrs. Henry W. Peabody.

wreckage from the homes of the rich, the sons of the men who are breaking down the Constitution of the United States."

And so, it seemed to me, there was a call for loyalty.

I had a class this morning in which I was much interested. There was a discussion, and I was much interested in that discussion of what we are to do in the face of this lawlessness. There is only one thing to do with God's law and with the law of the nation, and that is to obey and to inform ourselves so thoroughly of the reasons that we can meet all objections that are being made. Let us be sure that we are loyal to country, and that we elect loyal men to govern this country!

I could not sing those splendid patriotic hymns if I knew in my heart that I was disloyal to the country.

I shall never forget a colored woman who testified that day. She said:

"We have got to live beside you. We have got to enter into your homes and take care of your children. You do not want my people to have liquor. We are hearing that all through the South it is not safe for Southern girls, and it is getting so it is unsafe in the North." She said again: "We have got to live beside you." So we have got to keep the community clean and loyal.

When I was a girl of your age I lived in a little town in New York state. I do not think there was a home where there

was not some wreckage of life among the young men and the young women. I used to see the saloons in the little town, I used to see the farmers who would get awfully drunk, and somebody would help them into the wagon, and they got home only because the horse was not drunk. The horse was intelligent. He got them home, but a Ford cannot do that.

We have got to choose between the automobile and alcohol, and we have got to choose between law and disobedience to law, anarchy and Bolshevism. So take your choice, but make the right choice!

There is one more thing that ought to have been said in that class this morning, and that is, any group of girls that stand together can accomplish a great deal. Not many young men are going on with anything if the nicest girls they know say that that thing is not going to be.

Stand up for your country just as you did in the War, for it is war! It is really war against the Constitution of the United States, against the highest and the best principles of the United States, that we resist. Loyalty to this nation means loyalty to her best ideals. In spite of mistakes, the soul of this nation has prevailed, and we stand today a liberty-loving, a truth-loving nation.

Are you young people satisfied that you are doing all you should to prove your loyalty and perpetuate these values? Do not be misled by utterances of older men and women!

#### THE KINGDOM OF GOD.

The last loyalty is the beautiful loyalty that Jesus brought into the world, loyalty to the kingdom of God as expressed in his last message, the Great Communion.

We have been talking about loyalty to our country. We do want our nation to be right and to stand high. We love it. Do you love the other nations? Some of you do. We do not love them just exactly as we love our own, but we do have respect for them. We do love them if we know them. Having been around the world, and having worked all my life with other nations, I have a great love for them.

Can you imagine Jesus saying,—of course there was not any America then,—“Let my peace go to China and Japan and the nations

of Europe!” Suppose he had forgotten this unborn nation! Suppose we had not had the gospel!

Did you ever realize that when Jesus came the whole known world had part in his coming? There was the Jewish race. There were the wise men from the East, probably from Persia, possibly from India, and they were from Asia. And he was taken into Egypt, to Africa, to protect him.

It seems to me that as time goes on we are going out, not in a patronizing way, but in a friendly way, we are going out in the spirit of Jesus, taking the gospel message to the whole world. This morning when you heard Miss Scudder did you not think, some of you, that you would like to go to India? Well, now, if you could only see Japanese girls! One Christmas I had six “indemnity” girls from China visiting me for the holidays. Christmas morning at four o’clock I heard music just outside my bedroom door, and when I opened the door, there were the Chinese girls with the loveliest voices singing in Chinese “Joy to the World.” Then they sang in English, “Silent Night.” Then they went back to bed again, after singing before dawn on Christmas morning.

We must get the conception of the kingdom of God taking in the whole world, and do our part loyally to take the gospel and disciple all peoples.

How many of us have been obedient to this heavenly vision? How many of us have had any part, however small, in showing the beauty of the life and work of Christ to those who even today have never heard, who will never hear, unless this younger generation, YOURS, shall rise to give itself as the generations of the past have given themselves? Why cannot we make our travels lead to these other countries? Why not go around the world and stop in China, in India, or Egypt and help those who are ambassadors of Christ? The future of the race depends on you and your loyalty to the commission given by your Lord.

And now abide these four: Loyalty to the home and family, loyalty to the faith of Christ and his Church, loyalty to the flag and the Constitution of the United States, loyalty to the kingdom of God in all the earth!

## In Forthcoming Numbers.

**How to Know the Will of God**, by Rev. Samuel Shoemaker of New York.

**The Unknown Neighbor, and The Man Who Carried Christ's Cross**, by Rev. George A. Buttrick of Buffalo.

**Christ As A Goad, A Question, and A Vision**, by President Henry Sloane Coffin of New York.

**Elements of Prayer**, by Rev. Howard Robert Weir of Salem, Mass.

**A Positive Attitude in Religious Life**, by President George B. Cutten of Colgate University.

**From An Old Love Letter, and Some Indispensables in Christian Living**, by Dr. Avery A. Shaw of Brooklyn.

**Christ's Many Forms**, by Rev. Frederic C. Spurr.

**The Missionary Opportunity**, by Dr. Robert E. Speer.

**Roses in December**, by Rev. Hubert L. Simpson of Edinburgh.

**Many more Northfield addresses.**

**October Double Number**,—about 80 pages of conference addresses, in addition to the regular departments. 40 cents a copy.

**November**—Annual Missionary Number.

**Conference addresses** will appear in every number throughout the year. Subscribe by the year and get them all! \$2; Canada, \$2.25; foreign, \$2.50.

**∴ Dr. F. B. Meyer's Bible Notes for Daily Devotions** will move into the New Testament after completing Joshua.

Examine all the regular departments!

An evangelist tells how, when conducting a mission, he noticed one Sunday morning a well dressed man in his audience. In the afternoon the same man was there in his working clothes.

"I went down and spoke to him, and asked if he was going to work immediately after the service. 'No,' he said, 'let me tell you why I am here in these clothes! You said something this morning that stirred me up to go and see a brother member of this church. I knew he would not come if I put on my Sunday clothes, so I put on my working clothes and went for him, and here he is! Let me introduce you to him!'"

The claims of brotherly relationship rest upon all who have vowed allegiance to the church of the living God.

## Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

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| 19622..\$1 00 | 19623..\$2 00 | 19624..\$5 00 |
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I have for some time past intended to write and tell you how much we appreciate the "R. C. W." We carefully save each number for binding in volume form at the end of the year, and now have three such volumes.

We do not know to whom we are indebted for the regular arrival of the "R. C. W.," but whoever it may be, herewith most grateful thanks of my wife and self!—Harold H. Cook, Brazil.

I take this opportunity of thanking you for sending me your valuable journal. From the standpoint of general religious and missionary news, inspirational addresses, daily devotions, etc., there is probably no other paper published which is so helpful and interesting. You fill it full of news and articles which we enjoy reading and from which we profit, and above all the SPIRITUAL NOTE is never lacking!

My wife and I have been missionaries in India about 25 years. During the summer of 1911 we visited the General Conference at Northfield.—Rev. I. Cannaday, India.

My dear Mr. Moody:

We are constantly grateful, I assure you, for the regular arrival of the **Record of Christian Work** with its unfailing supply of interesting information, inspiring addresses and instructive studies. I am increasingly appreciative of the steady reassuring way in which the **Record** goes forward in its work, carrying its message like a Royal Mail Express that cannot stop to take part in every wayside demonstration or fall in behind partisan specials.

I find our village pastors eager to receive the back numbers of the **Record**. In many of the little churches of Upper Egypt I presume the **Record's** messages are often passed on to an audience who cannot read, by a pastor to whom our Mission college has made possible the enjoyment of Christian literature in English as well as in the writings of his own Arabic.

Under separate cover I am sending you two copies of a booklet on Assiut College. You will be pleased, I am sure, to see the earnest way in which the college is endeavoring to combine the fullest measure of evangelism and Christian training with the highest possible grade of scholastic work. You will be gratified, I am confident, to see the high rank given to Assiut College by the eminent visitors who have come to Assiut and gained firsthand knowledge of the institution.

Sincerely yours,  
(Signed) F. Scott Thompson.

# RELIGIOUS BOOKS BUILD CHARACTER

## OUR BOOK TABLE.

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

**Why I Believe in Jesus: A Personal Experience**, by Edward Leigh Pell. Fleming H. Revell Co., New York. 192 pages. \$1.50.

Various aspects of our Lord's person and character afford bases for Dr. Pell's sure belief in him. The twelve chapters have titles such as "Clearing the Way for a View of Jesus in the Gospels," "What We See in Him That Draws Us," "Difficulties in the Way of Understanding His Teachings," "The Greatest Reason of All."

The matter has been delivered in public lectures, so it has been tested as to its appeal and convincing power.

**Studies in the Forgiveness of Sins**, by Jesse R. Kellems. George H. Doran Co., New York. 224 pages. \$2 net.

A series of five lectures delivered before the College of the Bible, Drake University, Des Moines, Iowa.

Dr. Kellems in a thorough study of the New Testament teachings shows that the forgiveness of sins constitutes the heart of the gospel message. It is a fine treatment of the subject, helpful to any student of the Bible.

Considerable emphasis is laid upon the sacraments, both of which in their symbolism stress the death of Christ as the ground of forgiveness; otherwise they are meaningless. "Baptism is a confessional act to which the assurance of forgiveness is attached." Adult baptism by immersion he regards as the only Scriptural teaching. The discussion of the Lord's Supper is very complete. Dr. Kellems takes a high sacramentarian position, maintaining that the elements are something more than memorials. Though the bread and the wine do not become the literal body and blood of Christ, he believes the phrase "This is my body" "may express a real without expressing a literal fact." He evidently believes in a weekly celebration of the Lord's Supper. —S. C. H.

**Strength of Religion as Shown by Science (The)**, by Charles E. de M. Sajous. F. A. Davis Co., Philadelphia. 252 pages. \$2.50.

A book rather out of the ordinary, presenting certain favorite views, matured during a long series of years of laborious and

meritorious medical work, as to the relation of Biblical exegesis to evolutionary doctrine, written by a genuine scientist, with a right to an opinion. It is the hope of the author that by thus making science the servitor of, as well as sponsor for, religion he may facilitate harmony among various faiths.

He paints a dark picture of the state of morals today in America,—for which there is too much justification. This is ascribed in large part to an unbelief which arises from a narrow or mistaken exposition of the Bible by some of its zealous but relatively unknowing friends. Dr. Sajous thinks that some errors have been made in translating the Hebrew text; that the "monkey theory" is a myth, yet that evolution of some sort is sound, and taught in the Bible; that man alone is endowed with a divine spirit; that the inheritance of animal instincts is the cause of crime; and that the cultivation of conscience is necessary as a prevention of immorality.

There are some oddities of opinion in the book, but there is also much originality, as well as apt quotation. Its main thesis, that most scientists have been virtually (if not in a strictly orthodox sense,) "theists," is well sustained, and the book on the whole, as a trenchant challenge to wavering or obstinate unbelief, will do great good.—C. A. S. D.

### Of Missionary Interest.

**All Colors: A Study Outline on Woman's Part in Race Relations.** The Inquiry, 129 East 52nd Street, New York. 153 pages. \$1 and \$1.25.

Like most of the publications of the publishers, this volume asks a multitude of questions on the woman's aspect of race relations, without answering the questions. Six chapters deal with home and neighborhood, school and college, shop and office, church and religious association, husbands and children, nation and mankind. The questions are not merely theoretical, but are usually derived from actual "cases." Whether the book is read by an individual or used in group discussion it cannot fail to make one think and make answer. The ground is covered pretty thoroughly.

Suggestions for discussion leaders and other useful matters are to be found in Appendices.

**Grains of Rice from a Chinese Bowl**, by Ida Belle Lewis. Fleming H. Revell Co., New York. 123 pages, illustrated.

Fifteen short stories of actual experiences in a mission school in China, each story picturing a different aspect of native life, so that the reader gains a wide sympathetic view. The skill of the author is equalled by the fine spirit that pervades the stories, because that spirit animated "Miss Gordon," the principal of the school.

The changing attitudes of the youth of China appear in these stories. While there is no preaching, the spirit and influence of Christ are dominant.

**In Sunny Nigeria: Experiences among a Primitive People in the Interior of North Central Africa**, by Albert D. Helser. Fleming H. Revell Co., New York. 188 pages, illustrated. \$1.50.

It is said that the author was one of two pioneers to the Bura people, commissioned in 1922 by the General Mission Board of the Church of the Brethren. Three years in Buraland are the background of the book.

The author tells his story well, with a good idea of what will interest the reader. The matter is quite varied, covering the author's own experiences largely, with the usual information about the native people and their customs.

**Missionary Idea in Life and Religion (The)**, by J. F. McFadyen. Charles Scribner's Sons, New York. 178 pages. \$1.50.

A tabloid encyclopedia on the theory of missions. Its 14 chapters deal with the missionary impulse, the missionary idea in the Gospels, in the apostolic church, and in later church history, objections to missions, reasons advanced against its urgency, the missionary aim and motive, inevitable handicaps and self-imposed hindrances, the attractive power of Christianity, proper tests of missionary progress, the indebtedness of Western Christianity to missions, and worldwide Christian fellowship.

It is obvious that every aspect of missions falls under the above catalogue of subjects. The matter is divided into sections each a page or two long, which makes it easy to read and assimilate.

**Modern Education in Korea**, by Horace Horton Underwood. International Press, New York. 336 pages.

The advantage of a treatise on an important subject presented by an author whose familiarity with the matter has been throughout his lifetime and the period covering its history of the most intimate character, is evident in this useful volume. Dr. Underwood is the son of Dr. Horace Grant Underwood, a beloved pioneer missionary in Korea, the founder and first president of the Chosen Christian College. His mother was Miss L. S. Horton, M. D.,

who was physician to the queen. The fine portrait of Dr. H. G. Underwood which is the frontispiece of the book is a welcome addition to its value. Other illustrations and many charts and tables of figures help to make the volume a permanent book of reference.

A brief sketch of the country and its political and missionary history introduces the subject. Then follow detailed accounts of the educational enterprises conducted by the missionaries and those under the government, accounts which are complete and scientific. It is of utmost advantage for students of missions to have this firsthand record of the first half century of Christian education in Korea. It is safe to predict for it a place of permanence on the desks of missionaries and secretaries of mission boards to whom are committed the important interests described in its pages.

Lest the uninitiated in intimate nomenclature of an older day should not recognize one of the agencies in the Christian progress of Korea, we venture to indicate that the "Methodist Parent Board," here so called, is the Board of Foreign Missions of the Methodist Episcopal Church, which also is not accurately described as "Northern Methodist." Thus do the divisions in Christendom make pitfalls for even the most experienced.—L. M. N.

**Our Parish in India: Lights and Shadows of Missionary Life**, by Isabel Brown Rose. Fleming H. Revell Co., New York. 191 pages, illustrated. \$1.50.

The author of that most interesting and affecting story of Western India, "Red Blossoms," maintains the same level of interest in this book, which purports to relate the experiences of a missionary and his wife who lived in a remote and conservative town in Western India. The story form awakens your interest as you read of their home and housekeeping, friends and foes in the animal kingdom, missionary duties and experiences, an Indian pilgrimage, famine, disease and death, weddings, the injustices and needs of native life, blessings that come through the gospel, and a hundred other odds and ends, including a closing chapter on "Furlough."

The book is as good as a novel, and a good one at that!

#### Various Themes.

**Elementary Christian Psychology (An)**, by Olaf Morgan Norlie. Augsburg Publishing House, Minneapolis, Minn. 270 pages, illustrated. \$1.25.

It is refreshing to find a psychology that is not either obsessed with anti-soul idea, or timidly hesitant about affirming that all talk about streams of consciousness, subways of unconsciousness, and the like, without reference to a permanent entity or self, is nonsense. The purpose of this volume is

explained in the subtitle as being an attempt to treat general psychology from a Christian viewpoint, in order to guide the young people away from the dogmatic and baseless scepticisms that invest modern "psychology" to an intelligent understanding of the processes of the mind as these record and answer to the will of the Creator of all intelligences.

Dr. Norlie, a member of the Norwegian Lutheran church, and a professor in Luther College, claims to have examined 1200 works on the subject, by a thousand different authors. He encumbers the Preface with a too detailed mention of various teachers who have influenced him, and the book, while printed in clear type, is worthy of a better binding.

It is not as elementary as the Board had intended it to be, and it brings in a considerable amount of Bible references, and also of philosophy. To this modern psychologists of the sceptical schools can hardly object, as they are trying to impose on the public with a dogmatic mechanistic speculation, miscalled scientific psychology.

Chapter 13 treats of theology, and has no place in a "psychology." The defect of the book, indeed, is that it mixes different motives and data, which may be true and urgent, but not all of which belong under the head of psychological discussions. The author has, however, assembled a number of apt quotations from various insightful authors, and supplied some valuable bibliographies.

Every open-minded college instructor ought to make reference to this book, and the general reader will derive much help from its able and clear presentation of a really noble and worthwhile view of man. —C. A. S. D.

**Broken Lights: A Short Study on the Varieties of Christian Opinion**, by Harold Begbie. George H. Doran Co., New York. 158 pages. \$1.50.

Mr. Begbie is always forceful and direct in his writings. By "Broken Lights" he means the partial witness that each of the churches is giving to the Light of the

world. Starting with an evolutionary theory of man and religion, which of course dominates all his thinking, he sets forth in succession the claims and aspirations of the Roman Catholic church, Anglo-Catholicism, Liberal Evangelicalism, Modernism of several brands, mysticism, and modern agnosticism. Why does he omit simple evangelicalism?

He sees much on which all these sects should agree. "If their desire is for the victory of their Master, . . . they will make a genuine and persistent effort to congregate their lights at the one center of their illumination, and from that center, united in those things which are essential to the salvation of the world, set out to glorify God among men."

**The Only Way**, by Thomas Hall Hastid. L. C. Ferguson, Duluth, Minn. 17 pages. 25 cents.

Advocating two amendments to the Constitution, one requiring a referendum before loaning to foreign nations in peace or wartime, the other requiring a referendum before the United States engages in a foreign war.

#### AMONG NEW BOOKS.

**His In Joyous Experience**, by Norman B. Harrison. Bible Institute Colportage Association, Chicago. 96 pages. 50 and 75 cents.

**History of Ancient and Medieval Philosophy**, by Horatio W. Dresser. Thomas Y. Crowell Co., New York. 338 pages.

**Menace of Mormonism (The)**, by A. F. Grey. Gospel Trumpet Company, Anderson, Ind. 128 pages. \$.75.

**Moslem Faces the Future (The)**, by T. H. P. Sailer. Missionary Education Movement, New York. 254 pages. 60 cents and \$1.

**Searchlights from the Word**, by G. Campbell Morgan. Fleming H. Revell Co., New York. 421 pages. \$3.75.

**Summer Program for the Church School (A)**, by Miles H. Krumbine. University of Chicago Press, Chicago. 188 pages. \$1.50.

**Young Islam on Trek**, by Basil Mathews. Friendship Press, 150 Fifth Ave., New York. 224 pages. 60 cents and \$1.

**Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.**

## EARLY LEADERS OF ISRAEL: FROM MOSES TO SAMUEL.

### INTERNATIONAL SUNDAY SCHOOL LESSONS.

#### September 5. The Tent of Meeting.

Exodus 33. Lesson portion, 7-16.

The background of this lesson, and its connection with our previous lessons, are in chapter 32, which should therefore be read through. It is the narrative of Israel's worship of the golden calf during Moses' absence in the mount, of God's wrath, of Moses' intercession, of his re-

turn to the camp and the measures he took to wipe out their idolatry, and of his return to the mount in a sacrificial spirit.

God now directs Moses to resume the journey, and says he will not himself go in the midst of Israel, but will send an angel before them (32.34; 33.1-3). Bad news for Israel, coming upon the rebuke and discipline and judgment upon them because of their idolatry!

*The tent of meeting outside the camp, 7-11.*

This was not the Tabernacle of which God had given Moses the pattern and details in the mount, as recorded in chapters 25 to 31: for its construction was not begun till after this episode, in chapter 35.

It was a tent called by Moses "The tent of meeting": Moffatt reads, "The Trysting tent." No details are given except that it was a tent where God might be sought and found. There were no sacrifices or priestly ritual as yet.

Why outside the camp? Two reasons are advanced by Bible interpreters: either to indicate the separatedness of a holy God from sinful man, or to symbolize the withdrawal of God's presence from their midst because of their recent apostasy.

Every one who sought the Lord went out to the tent, but the record specializes on Moses. More than ever the people realized his key position as mediator and link between them and God. So whenever he went out to the tent of meeting, we are told, all the people stood at the entrances to their own tents to watch him, and when the column of cloud descended and stood at the entrance of the tent they worshiped. Whatever their sin had been, their anxiety was eased while Moses had access to God. They were not abandoned by God.

*Moses and God, 12-23.*

It is an unusual incident, this colloquy between Moses and God. We have not seen such gracious intimacy on God's part with any other person since Abraham. The account of it must have come from Moses himself, or Joshua.

Moses is bold and argumentative in his communion. He makes a plea for fuller knowledge. God does not answer his immediate requests, but he promises his presence with Israel, and a safe settlement in the Land. That point is gained,—God's continued presence in their midst, and not merely a substitute.

Then Moses seeks a new vision of God's glory as assurance for his new task.

It was God's presence with Israel that separated or singled out Israel from all other peoples (16).

It was good to have God's guidance by any means. It was better to have God himself as guide, and to have access to him. Compare Matthew 28. 18-20.

## September 12. Gifts for the Tabernacle.

Exodus 35. 4 to 36. 7. Lesson portion, 35. 20-29.

As yet we have had no lesson on the Tabernacle, and to pretend to study the Old Testament without a study of the Tabernacle is foolish. Any way you look at it, the Tabernacle was one of the outstanding factors in Israel's history. The pattern and every detail concerning it were God-given. It was the center of Israel's religious life for centuries. In its details

it was a figure of the person and work of Christ.

The teacher should therefore read and master, at least in outline, the contents of chapters 25 to 27 and 35 to 40, where the glory of the Lord fills the completed structure.

If possible, have a diagram or models of the Tabernacle and its parts in class.

Be sure to emphasize its spiritual significance as a gracious provision for the forgiveness of violations of God's laws!

## *Gifts for the construction of the Tabernacle.*

Moses had already pictured the Tabernacle to the people as he had received it from God in the mount. Now the time has come to construct it and set it up.

The Tabernacle was a tent in the shape of a square room. The four sides were movable frames of upright posts with connecting bars, the studding being set in silver sockets or pedestals. Four sets of huge curtains or coverings in sections were spread over this frame, the innermost made of linen, the next of goats' hair, then rams' skins dyed red, and on the outside a covering of leather made from badger or porpoise hide.

Everything needed for the Tabernacle had to be found right there at Sinai, and brought as an offering to Jehovah.

Much of the needed material was at hand, but where did they get the silver and gold and precious stones? Perhaps these were what the Egyptians showered upon the people the night of the Exodus (12. 35, 36). The people had stripped themselves of their ornaments in their penitence after the golden calf idolatry (33. 5, 6). Now these objects find a better and a holier use.

"Brought" is the keyword of our lesson portion, but material gifts were not all that the people contributed. Many of the gifts represented skilled labor, high artistry. One's time and talents can be devoted to God as well as one's substance.

The list of articles throws light on the conditions in camp, for they must have had a variety of tools, melting pots, spinning wheels, etc., to be able to make the various articles.

A willing heart is the secret of enthusiasm and generosity everywhere as well as in religion.

Giving is to be the outward and sacramental sign of the inward grace of devotion to the will of God.—G. Campbell Morgan.

Were there any whose hearts were not stirred to join the popular movement?

When the last bright clasp was burnished, And the Tabernacle, furnished With such wealth of pure devotion, was upreared upon the plain,

Then the glory manifested

On its curtained silence rested,

And the happy band of workers saw with joy the cloud remain:

For its radiant light attested  
That they had not wrought in vain.

Henceforth through those desert regions,  
High in sight of all their legions,  
This, their work, should go before them to  
the Canaan yet untrod,—

Not alone, through pilgrim stages,  
To enshrine the carven pages  
Of the sacred testimony, or their leader's  
wondrous rod,  
But to bear through all the ages  
The shekinah of their God!

—Mary Rowles.

### September 19. Obedience to Law.

Leviticus 26. Lesson portion, 3-5, 14-20.

The passage for today is selected by the lesson committee as Scripture for a temperance lesson, but obviously it is only a jumping-off place for the suggested topics, "Why Obey the Law?" and "Enforcing Law" as applied to current American life. However, if people obeyed God's law there would be less violation of civil law. The problem before America today is not so much to point out the havoc and waste of liquor, as it was a generation ago, as to instill respect and obedience for all law, in the home, in school, in civil life.

Turn to Leviticus 25.1, 2, and read: "And the Lord spake unto Moses in Mount Sinai saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you . . . ." This communication, which runs to the end of chapter 26, contains instructions for Israel after the people were settled in Canaan. Today's portions tell of blessings and disasters that will accrue according to their attitude to God and his rule. Both are conditional, the result of their own choice: note "If" in verses 3 and 14, 15, 18, 21, 23, 27.

*Benefits conditioned on obedience to God's law, 3-13.*

The conditions imply conscious obedience in daily life,—walking in, keeping, doing God's commandments. The laws are given in these books of Moses, and were only such as would contribute to the wellbeing of the people in subjection to Jehovah their God.

The benefits following obedience are temporal (4-10) and spiritual (11-13). Israel is God's earthly people, and all God's dealings with Israel are on the earthly plane. This is not true of the church, the body of Christ, whose citizenship is in heaven.

*Punishments following disobedience, 14-39.*

This is a darker picture, for in God's dealings with man there is always the possibility that man will assert his free will and disobey. "If ye will not hearken . . . do . . . if ye shall despise . . . if your soul abhor . . . so that ye will not

do . . . but break my covenant . . . ." It is a picture of increasing turpitude, beginning with inattention, developing into abhorrence, until finally the covenant between Israel and God (Exodus 19) is broken. It pictures the well known fact that the sinner slides further and faster in his defiance of God.

Observe "all" in verses 14, 15! Today some people think they may observe certain of our laws and reject others that they do not like. This is a fatal attitude to take to law.

The calamities increase in severity until at last the land shall be brought to desolation and Israel scattered among the nations.

Has not all this been fulfilled to the letter?

But this is not all, for God does not stop with punishment.

*Restoration upon confession and humiliation, 40-45.*

In spite of Israel's defection God will remember his unconditional covenant with Abraham, Isaac and Jacob, and will not cast off Israel. There are the "Ifs" of verses 40, 41: if they confess their iniquity, and be humbled in heart, and get right with God, Israel shall one day be restored to the land under David's greater Son, as we learn from later revelations.

Perhaps their homeward movement has already begun in this our day.

### September 26. Review: Early Leaders of Israel.

Such a large tract of the Bible has been hurried over this quarter,—the whole book of Exodus and one only lesson from Leviticus,—that the teacher should welcome a review in order to try to fasten the leading events and teachings of these books in the memory of his scholars. How else are young people to acquire a lasting knowledge of the contents of the Bible?

Explain the meaning of the word Exodus, and its national and spiritual significance in Israel's history. Make the class recite the Ten Commandments, and learn in what chapters the leading points in Exodus are found.

Other approaches to a review are:

The quarter's teachings about God,—his presence in the midst of Israel, watchfulness, protection, guidance, provision of needs, as lawgiver, etc.

The person and career of Moses,—his background and birth, training, strong and weak points, etc.

The beginnings of Israel as a race and as a nation.

New Testament references to the events of Exodus and Leviticus.

Typical teachings,—deliverance from Egypt, Red Sea crossing, manna, the Tabernacle and its ritual, etc.,—fulfilled in Jesus of Nazareth.

# ILLUSTRATIVE HINTS AND HELPS

## ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

### Christian Ideals, and How to Reach Them.

Philippians 3. 12-14; 4. 8, 9. September 5.

A New York Jewish rabbi got into the headlines by declaring that the Ten Commandments are out of date and ought to be revised so as to be more in harmony with modern life.

The Sermon on the Mount, too, he said, might well be discarded, for the reason that it is impossible to live up to it.

To argue that ideals should be abolished because they are hard to live up to is unconvincing.—"Ripple."

\* \* \* \* \*

A minister tells of some swallows that built their nest in the parsonage barn. Hopefully, enthusiastically they worked, and joyfully entered upon the brooding days. But one day a horse reached up, seized hold of the straws that were glued to the nest, and the little home with its birdling family lay in the crib below, a ruined mass. The bereaved parent birds, however, began to build again, but this time they build higher up.

Their misfortune was in not building higher at first. May any who have seen their plans fail learn a lesson from the swallows, begin again, and build higher up!

\* \* \* \* \*

At a certain prayer meeting they were discussing the question, "What thing in my life has helped me most to make Christ my ideal?" One after another spoke of different things. At last a godly man, who had never been known to speak of himself in the meetings, rose and said haltingly:

"For many years I have been in the habit of getting up half an hour earlier than I needed to have done in order that I might spend that half hour in prayer. This has helped me most."

That man, whom every one loved and respected, was a car conductor, and he got up at 2.30 a.m. to pray. One might as well not have Christian ideals as to have them without prayer.

### A BUTTERFLY'S DREAM.

I am the worm  
that dared to dream  
a dream beyond belief.

I am the worm  
that made me a bed  
and lay in a silken sheaf.

I dreamed it deep  
and I dreamed it true  
that a worm might rise and fly,

That I might awake  
a flying flower  
in a blowing heaven of sky!

—Mary Slater.

### What Is the Church, and What Should It be Doing?

Ephesians 2. 17-22; Matthew 28. 16-20. September 12.

"Next to my church in Calcutta," wrote Bishop Thoburn, "there is a Magdalene Home. I asked the matron if the inmates might come to my church. She consented, and they came. Some sat on side seats where they could see the audience. One of them afterwards said to the matron:

"That is the queerest church I ever saw! All the bad people in Calcutta were there."

"That was one of the best things ever said of my church. It is my firm conviction that wherever the Friend of sinners is held up, there sinners will come."

\* \* \* \* \*

The minister of a Scottish church in need of funds said to his congregation one Sunday morning:

"Weel, friends, the kirk is urgently in need of siller, and as we have failed to get money honestly we will have to see what a bazaar can do for us!"

The irony of the preacher's remark struck home, and the next Sunday there was a surplus in the treasury over the need.

\* \* \* \* \*

The church is a

C—haracter-builder;

H—ome. "Is this a church of Christ?" asked a stranger. "Yes, it is." "Is he at home?" was the next question. Is he?

U—nfailing source of better social conditions;

R—adiant light. Follow its light, and you will reach heaven!

C—able linking earth to heaven;

H—arbinger of love and mercy, through which God sends his messages of salvation to a lost world.

\* \* \* \* \*

To be of service to the world is the purpose of a church. It should

S—tress faithful adherence to its covenants;

E—nlist its members in worldwide evangelization;

R—ealize that the world has a right to ask its members, What do you bring away from your altar, your sermon, your benediction? What gifts have

you to distribute in your neighborhood? Why should we go in and join in your creed?

**V**oice through its members the joys of God's service;

**I**nstruct in love the lambs of its flock;

**C**heck worldly amusements at the point where the principles of the Bible begin;

**E**ncourage heartily all organizations for the uplift of humanity.

### Missionary Advance in India.

Isaiah 11. 1-10. September 19.

A Brahman put his hand on my shoulder, —and I am untouchable to him,—and said: "I would call myself a Christian Brahman, for I am trying to live my life upon the principles and spirit of Jesus. Though I may never come out and be an open follower of Jesus, I do follow him. Sir, do not be discouraged! You do not know how far your gospel has gone among the high castes."—Dr. E. Stanley Jones.

\* \* \* \* \*

From one of India's great cities there came to me a delegation of students from a great university supposed to propagate Hindu culture and religion, and asked me to go to them for an evangelistic service. I said:

"My brothers, you don't want me over there!"

"Oh, yes, we do!" they replied.

"Do your professors know about it?" I asked.

"Yes," they said, "they want you to come."

"But," I persisted, "what do you want me to speak about?"

One answered: "If you don't mind, we would like you to speak about Jesus Christ."

At the close of the meeting the leader said: "We may not all agree with what Dr. Jones has said, but we can certainly all try to be like Jesus Christ."—Dr. E. Stanley Jones.

\* \* \* \* \*

The average per capita income in India is less than five cents a day. Millions have never known what it is to have a full meal.

A woman in India said: "You talk to these people of religion. What they need is bread. Look how starved and pinched they are!"

Advance in India depends largely upon physical welfare. Sam Higginbottom says that agricultural missions are needed as much as medical missions. "If you want to help India advance, you can best do it by helping her to help herself."

\* \* \* \* \*

If Christ had started 1900 years ago and visited one Indian village each day, he would not yet have gone over all the villages in India.—Rev. Joseph Moulton.

People have torn down their idols, broken old customs, yet they have not in many cases a single teacher to help them forward. —Renson Baker.

### What Work Shall We Plan This Year?

1 Corinthians 3. 6-17. September 26.

Be brave, my brother!

He whom thou servest slights

Not even his weakest one;

No deed, though poor, shall be forgot,

However feebly done;

The prayer, the wish, the thought,

The faintly spoken word,

The plan that seemed to come to naught,

Each has its own reward.

And the reward will be with us, as with David of old, according to the plan within our hearts.

\* \* \* \* \*

"I used to believe," said an evangelist, "that a few men had a monopoly on the Holy Spirit. Now I know that the Holy Spirit has a monopoly on only few men."

Let us first of all pray and plan for the monopoly of ourselves by the Holy Spirit, and the work will take care of itself!

"At best our least endeavor

Must faint and fail forever

Without God's guiding finger to point the how and where."

\* \* \* \* \*

One of the students of an eminent physician noticed that he always tied three knots in an operation, when the custom was to tie two. Asked about it the doctor replied:

"The third is my sleeping knot. It may not be necessary to tie it, but it makes the matter that much safer, and I find I sleep better for it."

There is more danger in under-planning than in over-planning. Especially is this true in the recreational plans in many communities. They should reach every life, old as well as young.

\* \* \* \* \*

Plan for larger giving!

"I wish you could have been with us in our meeting last night," writes Rev. Joseph Moulton of India. "Two or three of the men in the audience tried to get away with small gifts, though able to give more. The circle preacher in that village called them by name, and said that if they couldn't give more they needn't give anything. They proceeded to give more. One man gave four times as much as he had intended because the preacher was so emphatic."

How would it be at home if the preacher or leader called people by name and told them they ought to be ashamed to give so little as they do?

# SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

SEPTEMBER, 1926.

WEDNESDAY, 1st. *Jesus Christ, whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.* 1 Peter 1. 8.

What a wonderful description of the Christian life! People who had never seen Christ, and yet truly loved him and believed on him, so that their hearts were filled with unspeakable joy! Such is the life of a Christian who really loves his Lord.—Andrew Murray.

THURSDAY, 2nd. *Let this mind be in you which was also in Christ Jesus! Philippians 2. 5.*

The things that make the life of Jesus attractive to us are just the things we find it difficult to reproduce in our own lives. He is the standard by which we judge others. Only by being like him and learning from him can we hope to act like him.—B. T. Badley.

FRIDAY, 3rd. *Jesus himself drew near, and went with them, but their eyes were holden that they should not know him.* Luke 24. 15, 16.

Dear Christ, this dawn I ask of thee  
To walk this coming day with me!  
Then every life that touches mine  
Thine unseen presence will divine,  
And so in turn will seek to share  
This nameless glory in the air,  
And each will leave a shining path,  
A glowing, loving aftermath,  
Because this day with Christ my Lord  
My soul walked forth in sweet accord.  
—Vlyn Johnson.

SATURDAY, 4th. *It is a fearful thing to fall into the hands of the living God.* Hebrews 10. 31.

The fearfulness of falling into the divine hands must be left amongst the terms which cannot be explained by human speech, and must be so understood as to subdue the heart and lead the rebellious will to the acceptance of divine terms.—Joseph Parker.

SUNDAY, 5th. *God . . . hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* 2 Corinthians 4. 6.

We have the same Father and the same Holy Ghost as Paul had. Our capacities differ, but our resources are equal. We need all that Paul needed. Blessed be God, we may have it, for the love of God is shed abroad in our hearts by the Holy Ghost!—J. Stuart Holden.

MONDAY, 6th. *Christ also suffered for us, leaving us an example that ye should follow his steps.* 1 Peter 2. 21.

Do we begin to know our Bible as he did? Do we begin to pray as he did? How thoughtful he was of others, how patient toward dullness, how quiet under insult! Do we stoop to serve? Can anyone say of us, as was said of him, that we go about "doing good"? "Christlike" is a word often on our lips. Do not speak it too lightly!—Maltbie D. Babcock.

TUESDAY, 7th. *In all thy ways acknowledge him, and he shall direct thy paths.* Proverbs 3. 6.

That is the man of greatest faith who not only in the crises but in the common-places waits for God.—G. Campbell Morgan.

WEDNESDAY, 8th. *Be ye clean, that bear the vessels of the Lord!* Isaiah 52. 11.

When we pray for the salvation of the world, it is implied that we put our strength into the cleansing and sweetening of our own little corner of the world. There is no true prayer without a full consecration.—J. H. Jowett.

THURSDAY, 9th. *Then spake Jesus again unto them, saying, I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life.* John 8. 12.

Grip to it, by the faith of your heart! Grip to it, and go on! The light is bound to come sooner or later. You shall have the light. Himself hath said, and will surely fulfill it.—John McNeill.

FRIDAY, 10th. *And Jesus answering saith unto them, Have faith in God!* Mark 11. 22.

Have faith in God! No enemy prevailing  
Can reach you with the least of aught that harms.  
Vain are their boasts, and ever doomed to failing:  
Around you are the everlasting arms.  
Your cause is his, and he will see it through.  
Have faith in God! His armies march for you.  
—T. S. Hubert.

SATURDAY, 11th. *Take . . . the sword of the Spirit, which is the word of God.* Ephesians 6. 17.

The believer's one, simple, offensive weapon, which the Spirit teaches him to keep bright by constant use, is the Word of God. A parry of promise, a thrust of

warning, and lo, his enemy lies in the dust crying for mercy!—W. N. Hirst.

SUNDAY, 12th. *How shall we sing the Lord's song in a strange land? Psalm 137. 4.*

A holy soul distinguishes spiritual decline when others fail utterly to see it. Hence spiritual men in all the ages have sorrowed as others were rejoicing, though their mourning was oftentimes adjudged to be censoriousness, and their heartache the result of an uncharitable spirit. How can a holy man sing when Zion is being made desolate, and her daughters led forth into captivity?—M. L. Haney.

MONDAY, 13th. *O men, how little you trust him! . . . Do not be troubled about tomorrow! Matthew 6. 30, 34.*

Can it be that Jesus must bring the same charge against his disciples today? Are we quite free from the necessity of such words being spoken?—B. T. Badley.

TUESDAY, 14th. *Blessed are the pure in heart, for they shall see God. Matthew 5. 8.*

Purity of heart means the leaving out of deceit, and envy, and pride, and jealousy, and uncharitable judgments, and harsh critical spirit, anything which is contrary to the spirit of Christ; and the purer a man becomes in heart in all these respects, the nearer Christ draws, the more vivid he becomes to him.—John R. Mott.

WEDNESDAY, 15th. *The prayer of the upright is his delight. Proverbs 15. 8.*

Is it apparent to those who know us best that we would rather any other place in our lives should be taken by the enemy than this capital of our country, the place of prayer?—Harry Emerson Fosdick.

THURSDAY, 16th. *The Lord working with them. Mark 16. 20.*

God wants work of us. He offers his power to us if we will work with him. Greater deeds than have ever been done do not wait upon his willingness, but upon our obedience.—Robert E. Speer.

FRIDAY, 17th. *Seek ye first the kingdom of God and his righteousness! Matthew 6. 33.*

A true and faithful Christian does not make holy living a mere accidental thing. It is his great concern. As the business of the soldier is to fight, so the business of the Christian is to be like Christ.—Jonathan Edwards.

SATURDAY, 18th. *Unto me, who am less than the least of all saints, is this grace given. Ephesians 3. 8.*

Christ was an unsurpassable teacher, and many were those who resorted to him for instruction. But when he wanted through his servant to teach humility, the ordinary terms of grammar would not do, and a

new degree of comparison had to be introduced,—little, less, least, and "less than the least."—F. B. Meyer.

SUNDAY, 19th. *This is my beloved Son: . . . Hear ye him! Matthew 17. 5.*

To many there comes no Mount of Transfiguration, but there is for all the speech of the Son. If the majority are not called to some mount of vision where they may behold the glory as the three men beheld it, yet to every soul amid the multitudes of the redeemed he speaks in every passing day. God forbid that the Babel of earth's voices should drown the accents of his still small voice!—G. Campbell Morgan.

MONDAY, 20th. *Blessed be the Lord, who daily loadeth us with benefits. Psalm 68. 19.*

Oh, the wealth of God's remembrance of us! It is not a passing thought, but a permanent solicitude. It is the remembrance of a parent's imperishable, unfathomable love.—Bishop Brent.

TUESDAY, 21st. *I am crucified with Christ. Galatians 2. 20.*

The cross of Christ is his greatest glory. Because he humbled himself to the death of the cross THEREFORE God hath highly exalted him. Take time, O soul, that Christ through his Spirit may reveal himself as the crucified one!—Andrew Murray.

WEDNESDAY, 22nd. *And God shall wipe away all tears from their eyes. Revelation 7. 17.*

No tears in heaven,  
When, like an ever rising tide,  
Earth's sorrows beat against the throne,  
Unmoved do saints and angels stand?  
Must Jesus weep alone?

Does not all heaven respond to earth's sad lay?  
These are the tears that God shall wipe away.

THURSDAY, 23rd. *Blessed is he that considereth the poor! The Lord will deliver him in time of trouble. Psalm 41. 1.*

"Blessed is he that understands the poor!" We cannot understand the poor simply as an intellectual study. No man understands hunger who has not been hungry. There are dictionary interpretations of words which help us but a short way towards their true comprehension. Think of turning to the dictionary to find the meaning of poverty, hunger, sorrow, death! All the words may be neatly and clearly defined in terms, but to understand any one of them we must pass through the experience which it indicates.—Joseph Parker.

FRIDAY, 24th. *Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake! Matthew 5. 11.*

Loyal soldiers expect to meet with opposition in a rebel country.

SATURDAY, 25th. *These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled. John 15. 11.*

Salvation changes glumness to gladness. It gives the oil of joy for the spirit of mourning, and the garment of praise for the spirit of heaviness. Worldlings may be jolly: believers must be joyous.—M. W. Knapp.

SUNDAY, 26th. *Do ye not yet understand, neither remember the five loaves of the five thousand? Matthew 16. 9.*

"Do ye not remember?" The roads along which we march are full of sacred reminiscence. By God's grace, and by our own steady faith, and by the exploits which are born of grace and faith, let us make our way an illustrious yesterday for the children of tomorrow! We owe to our posterity a noble witness to our God.—J. H. Jowett.

MONDAY, 27th. *Let not your heart be troubled! Ye believe in God: believe also in me! John 14. 1.*

If practically and experimentally we lean on the arm of Christ, it shall be yet seen in these last days how happy the disciples of the Lord Jesus may be, though everything may be dark and gloomy.—George Müller.

TUESDAY, 28th. *My times are in thy hand! Psalm 31. 15.*

My life is but a weaving  
Between my God and me,  
And I but choose the colors  
He worketh faithfully.

Full oft he weaveth sorrow,  
And I in foolish pride  
Forget he sees the upper,  
And I the under side!

WEDNESDAY, 29th. *But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall recompense thee. Matthew 6. 6.*

The Christian's victories are won on his knees.

THURSDAY, 30th. *Enoch walked with God. Genesis 5. 24.*

Friend, are you walking with God, or are you a stranger in this lonely world passing down to the lonelier tomb and the great unknown beyond? That heavenly Friend in human form, with a heart like yours and a nature that understands you, is stretching out his hand to you now and saying to you, "I will dwell in them and walk in them, and they shall be my people, and I will be their God."—A. B. Simpson.

## BIBLE NOTES FOR DAILY DEVOTIONS. GREEN PASTURES AND WATERS OF REST.

Rev. F. B. Meyer, D. D., London.

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SEPTEMBER, 1926.

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Wednesday, 1st. Numbers 10. 28-36.

There is one final lesson to learn before we accompany this great movement from Sinai to the borders of Canaan. All was ready for the start. The tribes had gathered around their standards, the vessels and curtains of the Tabernacle were packed and their bearers were ready to transport them, the pillar of cloud was on the point of gathering up its folds and preparing to move forward. Then, apparently, Moses made a final appeal to his relative to go with them. He promised, as an inducement, that he should share in all the blessing that Jehovah would bestow on his people. This seemed a magnanimous offer, and when Hobab expressed his intention to depart to his own land and kindred, Moses pressed on him the further reason: "As thou knowest how to encamp in the wilderness, thou shalt be to us instead of eyes."

We must not make too much of this, but it is impossible not to contrast this final reason for seeking the continued presence of

Hobab with the full provision which God had already planned for meeting their need. It had been already arranged, though Moses was apparently not apprised of it, that the ark should go three-days' journey in front of the march "to seek out a resting place." This special need had, therefore, been anticipated, and provision made to meet it which exceeded far and away Moses' own proposals. He would have been content to secure a spot suitable for the encampment of a single night, but the ark, which was the symbol of God's presence, went a three-days' journey before the march "to seek out a resting place for them."

The application is obvious. Too often, when starting on an unknown and difficult path, we run hither and thither seeking the companionship and direction of some experienced guide, instead of setting ourselves to understand what our heavenly Father has in store. He may direct us to some Hobab, or give us an expected escort, or, as we advance in absolute reliance upon himself, we may see the ark moving in front. The one

essential for guidance is to have a single eye towards God, who will take his own way of directing our steps. Every stopping place is known, and every step foreseen. He will go before, and also be our rear-guard.

*Heavenly Father, our hearts often mis-give us as we forecast our future! We seek the aid of human wisdom, and lean to our own understanding. Oh, give to us the single eye and simple, childlike faith that we may walk in the path and follow the guidance which thy providence has provided! In Christ's name.*

#### Thursday, 2nd. Numbers 11. 1-10.

After a certain time had elapsed, murmuring broke out against the monotony of the manna. It was bread from heaven, says the psalmist,—angel bread,—but it became distasteful. There are people in all religious communities who were once eager and earnest in their religious duties, such as private prayer, or the study of Scripture, but they have slackened off. They have a secret sense of legalism when they approach their private devotions. They prefer religious excitement or strenuous service to the cultivation of “the still hour.” They confess that heart-religion is irksome. Their soul is no longer a wellspring of living water. It is dried up.

Three reasons account for this benumbing apathy. First, there is slackening in the inner life, i.e., in the obedience of the spirit to the progressive demands of faith and consecration. So long as we live in the Spirit, walk in the Spirit, and obey the Spirit, life is sweet and full of music, but directly we lag behind, and fail to follow the heavenly vision, we lose touch, and the element of irksomeness intrudes. Second, we often give out more than we take in. We are always working, praying, asking, but we forget that we must give time for God, through meditation on his Word and communion with him, to kindle afresh our heart's love and desire. Third, there is always a peril of our being hindered by “the mixed multitude.” Nothing is more perilous to our soul life than close association with those that hanker after the leeks and onions of Egypt. Association with worldly Christians is much more dangerous than the inevitable contact with open and avowed enemies. We cannot avoid the latter in our ordinary business life. Indeed, we have to act as salt: and to do its antiseptic work salt must be taken from the salt-cellar and rubbed into whatever it would preserve. But this necessary association differs absolutely from a deliberate choice of our intimate friends and associates from “the mixed multitude.” These mixed-multitude folk had come a long way, but their true nature finally revealed itself, and nearly destroyed Israel.

Let us beware of those who in their

amusements and conversation show that Egypt is in their heart, even though they are not in Egypt!

*O blessed Saviour, may we so abide in thee that we may have no desire outside thy friendship: and guide us in the selection of friends and associates, that we may help each other to a more perfect knowledge and obedience of heart and life!*

#### Friday, 3rd. Numbers 11. 11-29.

It confirms our confidence in Scripture to note that the defects and sins of God's people are not passed over in silence. That this sudden failure on the part of the great law-giver should be so faithfully recorded is highly interesting. The Spirit of God is a faithful chronicler. But who can wonder that Moses' heart sank? He was not only responsible, as the divine agent, for the entire exodus, but he bore the added weight of these perpetual outbreaks. The strain on his nervous system must have been terrific. But God knows our frame, remembers that we are dust, and never imposes burdens in excess of our strength. The mistake is to look down at the burden rather than up into his face. Moses had a momentary fainting fit, but as Jehovah dealt with Elijah afterwards, so now he called in others to share his servant's burden.

Nothing more is intended than that the seventy were clothed upon with the same kind of spiritual force as already rested on Moses. What wonder that the anointing led to the sudden outbreak of prophecy, reminding us of that memorable day when under the Spirit's power “they were all filled with the Holy Spirit, and began to speak as the Spirit gave them utterance.”

For sixty-eight the utterance was only temporary; two, however, of the selected number remained under the gracious influence, the news of which was carried to Moses, eliciting from him the magnificent reply: “Be not zealous for my sake! Would to God that all his people were prophets!” There is no more searching test than this. Am I as eager for God's kingdom to come through others as through myself? In my private prayer, can I pray for them as heartily as for my own success? Should I be willing for the will of God to be done through another if he suited God's purpose better than I do? This spirit of self-abnegation, however, can never be ours till we can say with our Lord, and by the power of his Spirit: “The zeal of thy house hath eaten me up.” O fire of God, burn out the fire of jealousy!

*O Lord, it seems impossible for us to realize in our experience the wonders of thy selfless Spirit, but we humbly ask thee in this also to conform us to thyself, that we may be entirely consumed and absorbed in our desire for thy glory! Give us a constraining and selfless love!*

**Saturday, 4th. Numbers 11. 30-35.**

Dean Stanley records that when he traveled through this region the atmosphere was darkened by the flight of innumerable birds. This confirms the narrative before us. The birds flew only a few feet from the ground, and could be easily knocked down, whilst the distance from the camp would have prevented pestilence if the people had not been so hasty. Their intemperate eating, after long abstinence from flesh, perhaps brought about this violent outbreak of plague. Kibroth-hattaavah means "the graves of gluttony." The name Hazeroth is still applied to a site in this locality, and wide rings of stone, evidently intended to enclose flocks and herds, may be relics of the camp of Israel. The Arabs have traditions to that effect.

The mixed multitude was but loosely attached to Israel. They had no call, no national hopes, no right to view Canaan as a home. They had come into the wilderness with Israel, perhaps to escape from bitter bondage, or perhaps to make profit out of the necessities which the Chosen People might experience in their desert march. No wonder that they fainted, murmured, lusted, and thought that flesh for today was better than Canaan tomorrow. Their passion infected the entire camp. "They soon forgot his works, they waited not for his counsel, but lusted exceedingly in the wilderness, and tempted God in the desert" (Psalm 106. 13-15).

What a contrast to the gallant host that started from Egypt on the memorable night of the Passover! Full of divine joy, zeal, confidence, and hope they set forward, their hearts bounding with courage, thankfulness, and expectation. The flesh-pots, melons, and garlic belonged to days which surely had vanished for ever. Surely their power to tempt was gone. It is thus with many a bright young soul who has heard the trumpet call of the gospel and joined the glorious company of the soldiers of the cross. A pilgrim of eternity, surely the flesh is crushed for ever! Ah, beware! We need something more than courage and hope. We need the daily cross and the indwelling Spirit, or the reaction of the self-life will shut us out of Canaan.

*Give us grace, O Captain of our salvation, so to put on the armor of righteousness, and the salvation of thy cross, that we may not yield to the lusts of the flesh, but live soberly, righteously, and godly to the end! Give us the grip of thy conquering hand!*

**Sunday, 5th. Numbers 12.**

Miriam, Moses' sister, who had watched his ark in infancy and led the songs of the women beside the Red Sea, had conceived a strong dislike to Zipporah, his wife, "a Cushite"; and she was also jealous of Moses being the exclusive mouthpiece of

Jehovah. She induced Aaron to join her, and a serious crisis was threatened. How did Moses act, he who years before had felled an Egyptian? Did he call on God to strike them down in anger? Did he show them the door of his tent, and bid them mind their own affairs? No, he left God to vindicate him. He acted as our Lord did in after years, who, "when he was reviled, reviled not again, but committed himself to him who judgeth righteously." This is the true policy, not only for Moses or our Lord, but for us all, and always.

Let us claim the meekness of Christ! "The man Moses was very meek, above all the men upon the face of the earth." But remember that meekness is not pusillanimity, but the hiding of strength!

Let us cultivate the power of silence! It will often kill resentment and passion. "Let every man be swift to hear, slow to speak, slow to wrath!"

Let us pity the aggressors for the harm they are doing to themselves! The cloud removed from over the Tabernacle, and behold, Miriam was white with leprosy! There is profound instruction here. You cannot say unkind and bitter things about another without injuring yourself more than him.

Let us leave God to vindicate our cause! What a beautiful tribute the Almighty paid to Moses! He was more than a prophet,—he was faithful as a servant, ready at hand, to receive and execute the Master's behests. (See Hebrews 3. 2 and 5.) Yes, to be found faithful is the loftiest possible praise that any one of us can win. Faithful in a few things here, reigning over cities yonder!

Let us give ourselves to intercessory prayer! "Pray for those who despitefully use you!" Nothing makes the heart so sweet and gentle.

But the whole host was delayed for a week. The church must be united if she is to advance.

*Give us grace, Lord Jesus, so that we may share thy sweet reasonableness, thy gentle, holy and forgiving spirit, so that even when our enemies have brought us to a cross we may be able to say with thee, "Father, forgive them!"*

**Monday, 6th. Numbers 13.**

Israel had now crossed the intervening desert, and had reached the southern frontier of Canaan. How little they realized what Kadesh-barnea would stand for not only in their history, but in the experience of far distant generations! In this connection it must be borne in mind that Canaan stands not for heaven, but for those blessed privileges which accrue to us through our union with the risen Saviour. In fact, Canaan in the Old Testament answers to the heavenlies, or heavenly places, of Ephesians, and to the rest of faith which is the keynote of Hebrews 3 and 4.

The proposal to send spies to reconnoiter emanated, in the first place, from Israel. This is clear from Deuteronomy 1.22. It was afterwards conceded by God, that the people might be tested and revealed through their own proposals. If they had only gone forward to the conquest of Canaan, trusting that he who had brought them to the frontier was well able to finish what he had begun, they would have saved themselves the forty years of wandering. Their divine leader wished them to go straight forward, and as the giants and walled cities rose against them, he was prepared to deliver. They only added to their own difficulties by demanding this initial spying-out.

The lesson for us all is to leave matters altogether with God, not asking to know what may await, but sure that he knows, and is able to meet every emergency as it arises. There is a world beyond the horizon, and he is well able to bring thee to it!

The spies were absent for about twenty-four weeks. They seem to have traveled northwards by the sea route, which led to the Tyrian frontier, and so crossed to Hamath and the waters of Merom, descending by the Jordan Valley, which brought them to the vale of Eshcol. Probably for part of their exploration they broke into smaller groups, which would arouse less suspicion. With the exception of Caleb and Joshua, the report was unanimous that though the land was rich in pastures and flowers the cities were too strong to be taken, and their defenders invincible. The two faithful spies admitted the difficulty, but insisted that the question of superior fighting power did not arise, as they expected to receive the land as the gift of Jehovah. He would fight for them. They would only have to go in and possess.

Our growth in grace and our service to the world do not depend on our courage or strength of will, but on our faith. We achieve not because of our inherent virtue, but because on all things we draw on God's infinite resources.

*Grant us thy grace, O heavenly Father, so to claim thy victory over our enemies, and thy guidance and help, that we may not be dismayed by the difficulties of our way, or the resistance of our foes, but may come to the Canaan of thy peace and reign in life through Jesus Christ! In his name.*

#### **Tuesday, 7th. Numbers 14. 1-10.**

This surely was the bitterest hour in Moses' life. At Sinai the people had prepared to elect a captain when he was absent, but this proposal was made before his face. The nation whom he loved with passionate chivalry, and whose existence was due to his prayers and labors, had forgotten all that he had wrought for them, and actually proposed to supersede his leadership. If he would not go back to Egypt under their new-made captain, they proposed to leave

him stranded. Small wonder that he fell on his face before all the congregation! And as he lay there the conviction was forced upon him that the nation was, as yet, unfit to realize its high vocation, and that long years of discipline must ensue before it could enter that goodly land.

So it has happened in the experience of not a few of us. We have come within sight of realizing a great hope, when suddenly it has been shattered before our eyes. Instead of the fruits and streams pictured in the mirage, we have encountered barren wastes of sand. We were on the verge of achievement, but the door was suddenly closed in our face. We had reached across the frontier, and pressed the luscious Eshcol grapes to our lips, and suddenly the fairy vision vanished, as the mirrored mountains from the surface of a lake ruffled by a sudden breeze.

What shall we do at such a time? First, we must remember that disappointment is *his* appointment; that our true blessedness depends not on what we possess, but on what we are; and that the earthly vision is granted not for our immediate satisfaction, but to awaken our consciousness of capacities which will never be satisfied on earth, though they await us in the eternal. Outward circumstances can never give us, however enticing their promises, the rest for which we pine. That can only be supplied in that rest of heart, that sabbath-keeping of the soul, that repose in God, which Jesus gives. Out of love for us our heavenly Father breaks our toys that we may address ourselves to nobler tasks and attainments.

Build your nest higher! Seek the things that are above! Covet divine love, which can never trifle or disappoint!

*From the disappointment of our mortal life we turn to thee, our God, that thou shouldest, by thy good Spirit, lead us to those pleasures which are at thy right hand for evermore! Wean us from the delights of the flesh to those realities which the natural eye and heart cannot conceive! In Christ's name.*

#### **Wednesday, 8th. Numbers 14. 11-21.**

Satan tempts us to reveal the evil in us, God to reveal the good. Knowing the hidden nobleness of his faithful servant, and eager that it should be manifested to the world, his almighty Friend suggested to Moses the smiting of the nation, and the substitution of his own family.

"Accept it!" said the spirit of the self-life. "Thou hast had trouble enough with them. A sudden stroke will only hasten the inevitable issue of their misconduct. Think of the opportunity of creating a new nation, to start on the level of the lofty ideals created by thy communings on Horeb! Thou mightest become the father of a regenerated race."

"No," said his nobler, truer self. "It may

not be. What would become of Jehovah's name? And how could I stand aside and see my people cut off?"

There are few grander passages in the whole Bible than this, in which Moses puts away the testing suggestion as impossible (15 and 16). Then, quoting the words uttered by Jehovah when they had face to face converse on Sinai, he pleaded with him to pardon the people according to the greatness of his mercy, as he had been doing from the first leaving of Egypt until then. In other words, Moses would not accept the rest that he longed for at the sacrifice of a single ray of God's glory or of the welfare of the people. His soul was bound up with them still, though they had so heartlessly disowned him. Thus he turned away from the gate that opened on Paradise, and again chose rather to suffer with them in their afflictions than enjoy the pleasures of Canaan alone.

Let us ponder this lesson! It was repeated by our Lord's action when he might have returned with Moses and Elijah to enjoy the bliss of heaven, but allowed them to depart unaccompanied, and turned his face towards Jerusalem, its rejection and the cross. When next a dear delight is within our reach, but it will be more for God's glory and for the welfare of others to turn from it, let us seek divine help that we may put God's glory first and take the wilderness path, though it means a lonely life for forty years, and death on Pisgah!

*In these dark days, O Lord, when thy church is threatened with blindness and strife, give us grace not to evade participation in her trials, or shut ourselves in selfish isolation, but to give ourselves to the recovery of her ancient purity and power! In Christ's name.*

#### Thursday, 9th. Numbers 14. 22-45.

The prize for which the Hebrew nation had left Egypt was now within their reach. The evidences of God's presence were unmistakable. The daily manna, the divine leadership indicated by the cloud by day and the fire by night, the protection afforded during the two-hundred-mile march from Sinai, all foretold that whatever need might arise in Canaan would be abundantly met by the divine protection. Surely the sudden rush of the whole people, in the glow of such a faith, could not fail to carry all resistance before it. But no! They were evidently unfit for the task, and it was a necessity as well as a punishment that their great leader sorrowfully announced that they must spend forty years outside the land of promise, a year for each day spent by the spies in their exploration, in order that time might be thus afforded for a new and more valiant race to arise in their stead.

They lost Canaan not because of the strength of their enemies, but through their unbelief. It is a great lesson for us all.

There are times in all lives when we hear the call of God and arise to follow. We leave behind the slavish tasks of self-indulgence, the savory fleshpots of Egypt, the lash of the tyrant, and travel forth into the clear air, the free earth, and beneath the bright heaven. We have caught the echoes and bathed in the spirit of a new world. We think that henceforth life will be one song of triumph. But presently we face some unexpected difficulty, peril, or sacrifice, and we start back appalled. At such a moment let us recall this page in Israel's history, and dare to believe that God will not leave us, that he is sufficient, and that the Canaan of victory and rest that lies beyond the hills may be ours if only we trust and obey. (See Hebrews 3 and 4.)

*O Saviour Christ, we pray thee to enable us so to believe in thee that we may not come short of the rest and victory of promise! We are weak, but thou art mighty; we believe, but our faith is small. Make us more than conquerors through thy grace, and grant us thy peace!*

#### Friday, 10th. Numbers 16. 1-4, 28, 41-50.

Few have experienced more ingratitude than Moses. This was a deep-seated conspiracy. With Korah were associated 250 princes, men of renown. Such crises will arise in the ministry of all God's servants, when wrong motives will be imputed and ungenerous suggestions will pass from mouth to mouth. Such disaffection begins with one discontented soul, and then it spreads like a prairie fire. Sometimes the pretext is no better than that of the man who voted against Aristides because he was tired of hearing him called "the Just." At such times it is well to turn to this dark chapter in the life of Moses. When confronted by these conspirators, he fell on his face before God.

Moses might have alleged many reasons for his assumption of leadership, but he was content to leave the decision with God. As he had chosen Korah and the rest to serve in the Tabernacle, so he had chosen himself and Aaron to be the leaders of the Exodus. The conspiracy was therefore against Jehovah.

If disaffection and discontent arise against you, do not necessarily abandon your position! In the first place, you must refer back to him who commissioned and sent you, whose servant you are, and ask his will in the matter. What infinite rest would enter the heart of many of God's servants if only they dealt with God as Moses did, resolute to do the divine will, and to remain at the helm, although the fire scorched the hands that held the wheel. Do not go about to gauge the feelings of your friends, or ask what will become of your children's bread, or whether you can stand the pressure! Roll your burden off on God! He

will make his way plain before your face. Are you not his property, his slave?

On the following day, when again murmurings broke out, Moses again averted the threatened judgment, first by his intercessions, and then by hastening Aaron to stand, censor in hand, between the plague-stricken and the rest. Quick to realize that judgment had begun, he was still more eager to stay its progress. Oh for more chivalrous devotion to the cause of Christ, willing to suffer all things for his name, and eager, if possible, to divert from others their deserved penalty! Till the veil is lifted the world will never know how many perils have been averted, and how much immunity from them secured by the lives and prayers of the servants of Christ!

*We pray thee, heavenly Father, that when the air is filled with misunderstandings and opposition we may be enabled to walk so purely and graciously that our enemies may be confounded, and thy name glorified! Scatter those who foment strife, and give grace to those who walk uprightly! In Christ's name.*

#### **Saturday, 11th. Numbers 16. 5-40.**

It is undeniable that God is love; and we must dare to believe that he is always and everywhere love. Somehow we must see that even beneath the awful judgment of this chapter love was at work.

A great revolution had recently taken place. The priesthood from patriarchal times had been vested in the eldest son of the family, but it had lately been transferred to Aaron and his family. Also to the Levites had been committed the charge of the Tabernacle, its transport and its service, but they now claimed to enter the priesthood. Korah demanded for himself and his sons the rights of the priest, whilst his followers, who may have been dispossessed elder sons, demanded a return to the arrangement which had been in vogue from the days of the patriarchs. Dathan and Abiram were Reubenites who voiced the general disaffection of the others, and blamed the leaders for the long delay of entrance into the land flowing with milk and honey.

Moses suggested to the general body of malcontents that the matter should be settled on the following day, and requested Dathan and Abiram to meet him for further conference. This invitation was refused with taunting words on his failure to fulfil his fine promises. The whole nation seemed infected by their spirit, and Moses and Aaron began to fear that the divine judgment would include the entire people. Their prayers were, of course, in harmony with the yearning love of God, but it was inevitable that the gangrene which was eating out the national heart should be drastically excised. This was done by the earth opening beneath the tents of the ringleaders, and the swift

fire that consumed the two hundred and fifty.

It seems terrible, but what else could have been done? The existence of the nation was at stake. This was arrested, and the question of the priesthood was never again raised. Those plates on the altar (36-40) were a permanent warning. Sodom, Nineveh, Pompeii, Ananias and Sapphira, the self-avenging of certain forms of sin, remind us that the use of God's knife is sometimes necessitated by God's wise love.

*Give us grace, O Lord, to trust thee not only when the air is calm, and the sky bright, but when the heaven is dark with clouds! Thou art the confidence of all the ends of the earth.*

#### **Sunday, 12th. Numbers 17.**

The crisis with which we have been dealing was further signalized by a memorial which is specifically referred to in Hebrews 9.4. The leaders of the twelve tribes (Ephraim and Manasseh being reckoned as one tribe,) were bidden to bring their rods, which symbolized their official position, and lay them before the shekinah light in the Tabernacle. Each man was to write his name on his rod, and await the issue of the following morning. On the morrow Aaron's rod brought forth buds, and bloomed with blossoms, and yielded almonds. Here was an incontestable proof of God's choice! The fact that it was kept in conjunction with the ark, so that it could be seen by after generations, strongly proves the historical truth of the incident, for the rod was there to be produced if necessary.

The practical lesson here is well worth our studying. A great principle is suggested by the budding of Aaron's rod. Is not a dead, dry stick an apt figure of too many who pose as the preachers and teachers of Christ's gospel? A rod has no sap, no life, no energy. To say nothing about the present hour which might appear censorious, it is notorious that many pose as preachers and teachers who have not even experienced the earliest stages of the Christian life. The blind lead the blind. There is neither blossom nor fruit. Apart from abiding in Christ we can do nothing. Eager souls may gather around for the fruit that shall satisfy their thirst, but they go away unhelped, unblessed. There can be no satisfaction for the soul apart from the living Vine of John 15.

*Lord Jesus, we are most unworthy of thy notice or care, but we pray that we may be truly united to thee, so that thy life and love and grace may pass up through us, producing foliage, blossom and fruit! O Vine of God, pour thy juices into our receptive hearts!*

#### **Monday, 13th. Numbers 18. 1-13.**

The closing verses of the previous chapter are pitiful. "Behold, we perish, we are

all undone!" The answer to this was furnished by the office of the priesthood, that they might have compassion on the ignorant, helpless, and sinful.

What the priest was intended to be under the ancient covenant, the Christian church should be today. "Ye are a chosen generation, a royal priesthood." "He washed us from our sins in his own blood, and hath made us kings and priests unto God." All Christians are priests, though not apostles, prophets, pastors, or evangelists. There is no provision made in the New Testament for a certain privileged class to do for us what each may do for himself or herself, and all should do for others, as priests unto God.

"The race of God's anointed priests shall never pass away," says Tersteegen. "Before his glorious face they stand and serve him night and day." But the grave question arises, do we exercise our office? Do we continue long enough in the holy place for the glamor of the world to die out of our eyes, so that we may behold the shekinah light? Are we detained before God by the many petitions that we offer for others and our dear ones? Is the censer, with its fragrant incense of praise and adoration, often waved by us, so that we come forth with its lingering fragrance clinging to our person? Do we, the priests of the Lord, stand between the porch and altar crying, "Spare thy people, O Lord, and give not thine heritage to reproach"? Few of us can answer these questions satisfactorily, because in too many cases we have failed to experience the spiritual counterpart of the anointing in verse 8. But where this has been received in the secret place of communion, there will be evidences in the outward life. We shall live for others, not for ourselves. We shall find leisure to help the helpless, to visit tiresome and uninteresting people, to play with children, to hear confessions, to help in difficulty, to care for our neighbor's welfare, and finally to leave behind a fragrant memory, watered with tears.

*O great high priest, we pray thee to impart to us thy gentle, holy, and winsome spirit, that we may bear each other's burdens, and so fulfil thy law! Give us thy gentleness, selflessness, and winsomeness, that the world may be happier because we have smiled on it, and have helped to change its deserts to gardens!*

## Tuesday, 14th. Numbers 19.

The red heifer is too significant an anticipation of the effect of our Saviour's sacrifice for us to pass it by without remark. It is, in fact, to the Old Testament what John 13 is to the New. Its intention was to teach the necessity of maintaining absolute purity of soul and spirit amid the evil and contaminating influences of the world. If anyone touched the dead body of man

or animal, a seven-days uncleanness was contracted, which meant banishment from home and business, the counterpart of our isolation wards. The burial of the dead, the walking inadvertently over a grave, the handling of the ashes of sacrifice, would incur the taint of uncleanness which required the sprinkling of the water of purification.

We are passing through a world in which we are surrounded by defiling influences. It is not so easy to cover our ears, eyes, and hearts, as it was to place a covering over the open vessel of verse 15. The dead body, the human bone, the grave, do not now communicate defilement, but we cannot take up a newspaper, we cannot visit places of public amusement, without running the risk of defilement. Think of the kind of talk which many Christians have to endure in the office or workshop!

Whenever we have contracted defilement we must at once repair to the Redeemer. He tells us that they who have once been cleansed from their past sins need not go over them again, because when once they have been confessed and forgiven, they are remembered against us no more. But any special defilement which has been contracted must be immediately confessed, and it will be instantly forgiven. If we say that we have no sinful nature to contend with, we greatly err; but if we confess our sins, Jesus our high priest immediately forgives and cleanses from all iniquity. The true Christian cannot be cut off from Christ, but his communion may be interrupted by the shadow of a sinful thought, if it be not at once confessed and put away.

*Most gracious Saviour, we bless thee that thou hast made provision not only for our salvation from the past, but for our daily cleansing! Make us sensitive to the first incidence of sin in our walk and conversation, so that we may walk in the light as thou art in the light, and be kept cleansed by thy precious blood!*

## Wednesday, 15th. Numbers 20. 1-13.

Let us endeavor to understand the inner reason why Moses could not enter the Promised Land!

Before he was compelled to flee to the desert, and become a shepherd for Jethro's sheep, he had doubtless relied on the energy of his soul- or self-life. He was strong in act, and versed in all the wisdom of Egypt: but these are not the highest levels of human strength and capacity. But even during the forty years in the wilderness, month by month and year by year he became more and more drained of the ego, the self, the reliance on his own energy. Great as these resources might have been, they were inadequate for the task before him, which could only be realized by fellowship with the divine and eternal. At the close of the 40 years in the wilderness he felt himself to be utterly helpless and unfit. He

resembled the shepherd's rod which he held, or the common acacia bush that stood beside him wrapt in flame. But this extermination of his natural ability cleared the ground for his reception of, and reliance on, the might and wisdom of Jehovah. God's grace abhors a vacuum! As long as we are self-sufficient, its entrance is blocked; but immediately we abandon all trust in ourselves, we become able to claim, and God is able to grant, the inflowing into our spirit of all his all-sufficient grace. The soul is the organ of our own energies, but the spirit receives the inflowing tides of deity. Moses had lost all trust in himself, but from the hour that the "I AM" spoke to him, his spirit became the organ of deity.

But at Meribah he seemed to step down from that high level, and angrily spoke of "we," i.e., Aaron and himself, as giving the people water from the rock which they smote. The Land of Promise could never be won by the strength of human arms or wisdom, but only by the faith that united the human with the divine. To have stepped down from that meant death on Pisgah, as a warning to all subsequent generations that the gate to rest opens only to the Open-Sesame of the spirit, which is love.

Let us all learn that lesson! Our life work for the world demands more than mortal qualities. We must cease to depend on our own wisdom, and be filled with the Spirit.

*Forgive us, heavenly Father, that we have so often shut ourselves out of thy helpfulness and all-sufficiency by the obtrusion of our self-life! Bring us, we pray thee, into subjection to thy blessed Spirit! In Christ's name.*

#### Thursday, 16th. Numbers 20. 14-21.

Between the 13th and 14th verses of this chapter there is an interval of 37 years. During that period the Israelites were located on the Sinaitic peninsula south of the Dead Sea, and extending from the Mediterranean on the west to the mountains of Edom on the east. It was a region of rolling plains, partly arable, but mostly pastoral. They may have sown grain in suitable parts, their herds would find plenty of pasture, and the palm trees would yield oil and fruit. One or two incidents are recorded. Leviticus 24.10 proves the supreme reverence with which God's name was hallowed, and Numbers 15.32-36, the careful maintenance of the rest day. Numbers 18 also suggests that further experience required the promulgation of new rules respecting the priests and Levites. But ah, the tragedy of the faith of the great leader at the waters of strife! (Psalm 106.32, 33.)

Thus the weary years of the wanderings came to a close. The men who had come from Egypt had died out, and their children had become a strong and vigorous nation. Isolation from the world and fellowship

with nature in her silences and sublimity,—all of which are specially apparent in that land,—had effaced the blight of Egyptian slavery and restored the independence of the shepherd race from whom they had sprung. At last the hour had struck for entrance on the land promised centuries before to Abraham, Isaac, and Jacob.

Direct entrance from the south, tried by an earlier generation, was not attempted. It was determined, if Edom would allow, to go around the southern end of the Dead Sea, and so through Moab to the eastern bank of the Jordan. But notwithstanding that Edom was closely allied by descent from a common ancestry, and that they promised to injure nothing, keeping only to the highways, permission was refused, and the Edomites threatened to use force to prevent. This churlish behavior inaugurated an estrangement between the two peoples which often broke into open war, and lasted till Edom's total destruction by Nebuchadnezzar, from which the country has never recovered (Isaiah 63.1-4).

For us, since Edom always stands for the self-life, with its forfeiture of the birth-right for a mess of pottage, the lesson is clear, that we must never expect help from the energy of the flesh if we would enter the rest of God.

*Heavenly Father, teach us, we pray thee, to lay aside our unbelief, and the sin which doth so easily beset us, and enable us to pass from the weary warfare between flesh and spirit to that assured victory in Jesus Christ where there is no further condemnation, but the confident assurance of thy inseparable love! In his name.*

#### Friday, 17th. Numbers 20. 22-29.

After Edom's refusal, Israel had no alternative than turn southwards towards the Gulf of Akabah, and skirt the southern frontier of Edom. The journey, however, was hardly begun when it was arrested for thirty days by the summons to Aaron to lay down the honor and responsibility which he had shared with his brother from the stormy days of Egypt. Mount Hor is described as rising high above the surrounding mountains with vast cliffs, perpendicular walls of stone, and naked peaks and pinnacles of every shape. On one of these Aaron breathed his last.

It must have been a solemn moment when the two great brothers and Eleazar left the level of the encampment and began slowly to climb those heights. The whole nation must have witnessed the spectacle with silent awe, and perhaps as never before revered the man who had been the true and loving counsellor, and more than brother, to their illustrious leader. Aaron had stood so often in the Holy of Holies that he could have had no fear on entering Jehovah's immediate presence. The shekinah had prepared him for the fuller revela-

tion, face to face. One last look at the Land of Promise in the distance and at the camp below, one last farewell to Moses, one final benediction to Eleazar, then the stripping of the high-priestly robes and their transference to his son, the yielding up of his spirit, and the welcome of "his people," who had come down to the edge of the eternal shores to welcome him from the long years of travail to the bosom of perfect love. A legend of the rabbis says that on the mountain summit they found a cavern containing a death-bed, prepared for him by angels, and that afterwards a cloud embosomed him.

We cannot leave this pathetic scene without remembering those words of Hebrews 7: "Here men that receive tithes die, but there one, of whom it is witnessed that he liveth. They indeed have been made priests many in number, because that by death they are hindered from continuing, but he, because he abideth forever, hath a priesthood that doth not pass to another"; "Who hath been made not after the law of a carnal commandment, but after the power of an indissoluble life." Let us entrust our sorrows, sins, and needs into the hands of him who has been made a priest forever "after the order of Melchizedek"! Tell him your sorrows! Roll on him the burden of your anxieties, and leave them there! Believe that he will have compassion if you are out of the way! Let him choose your path and guard your rest! Above all, know that he has put away your sin!

*O blessed priest of God, our Saviour, greater than Aaron, nearer than Melchizedek, on thee we cast our burdens, to thee we confess our sins! Give us the assurance of thy peace! Be with us throughout our earthly pilgrimage! Be near us when we are called to surrender our life, and receive us to thyself! We ask no other heaven.*

#### Saturday, 18th. Numbers 21. 1-10.

Having rounded the southern border of Edom, the march continued on its eastern frontier, northward towards Moab and Bashan. But the way was difficult and trying. Water ran short. The land was scorched. The people became greatly discouraged, and broke out in bitter murmurings. These destroyed the divine cordon of protection which otherwise would have given immunity from the serpents that still infest that region. No bread, no water, this miserable or "vile" manna,—these were their cries; and the serpents broke in on them.

Child of God, directly you lose faith in God you also are liable to break into discontent and open your soul to the poison-fangs of the serpent!

The effigy of the serpent on the pole was healing and health to all that looked. We can never forget the association between

this scene and that other scene on Calvary when the death of death overcame and vanquished death by his own death, John 3. 14 and Hebrews 2. 14. The whole human family has felt the serpent's deadly sting, but when the Son of God became obedient to death, even the death of the cross, his supreme sacrifice opened the floodgates for the healing love and grace of God to issue forth to save and heal all who believe, i.e., who open their hearts to receive. It is, of course, true that the Saviour was made sin, that he bore our sins in his own body on the tree, that he gave himself up for us all. These statements are blessedly true. But it is equally true that his death on the cross made it possible for the fulness of divine love to flow out to all who by faith place themselves in union with his redemptive act. Faith, speaking of it in its more intimate essence, is not believing ABOUT Christ, but believing IN him. It effects a union between the soul and Christ who made the at-one-ment, so that the saving, healing, redeeming love and life of God may pass freely into the soul.

But there must be an individual appropriation. "If a serpent had bitten any man, when he looked unto the serpent of brass, he lived." It was not the metal that effected the cure, but the faith that prompted the look. So it is for each of us. Look to Christ, who still bears Calvary written in his appearance as the Lamb that was slain, and in that look you have deliverance from the guilt and power of sin!

*How shall we sufficiently adore and thank thee, O blessed Saviour, that thou didst not withhold thyself from the manger-bed or the cruel cross! Thou wast made sin for us, and hast become the channel of the love and life of God. We thank and adore thee, and open our hearts to receive from thee the life which is life indeed.*

#### Sunday, 19th. Numbers 21. 11-35.

In this passage, which will reward careful study, we have a considered view of the conquest of the whole district east of the Jordan. This territory was a great asset to Israel because of its far-reaching pastures, its rich and fertile valleys, and its abundant streams. The trials of the wilderness seemed ended at Oboth, and particularly by the passage of the Zared, and their entrance on the rich lands lying on the eastern frontier of Moab, about twenty-five miles from the Dead Sea. That they were able to sink wells of their own excited a fresh outburst of Hebrew song,—"Spring up, O well!" This was the birth-day of the Book of Psalms.

Neither Moab nor Ammon, which lay between them and the Jordan, would allow Israel to march through their territories, but because they had sprung from Lot, they were not invaded. The door into Canaan was forced through the overthrow of Sihon,

an Amorite king from the other side of the Jordan who had recently appropriated the whole country between the Arnon and the Jabbok, and which he governed from Heshbon. In the decisive battle of Jahaz this usurping tyrant was overthrown, and Israel's victory was celebrated in a second outburst of Hebrew minstrelsy. The whole country from the Arnon to the Jabbok, with Heshbon itself, at once passed into the hands of Israel. The conquest of Bashan followed immediately by the overthrow of Og the king of Bashan, and the whole district, its oak forests, its herds of wild cattle, its fertile soil, its rich pasture lands, passed into the possession of the conquering hosts. They were afterwards allotted to the tribes of Reuben, Gad, and Manasseh, who delighted in sheep and cattle.

It is not in vain for us to master these details of the occupation of the country, because of the spiritual application made in subsequent Scripture references. "They got not the land in possession by their own sword, neither did their own arm save them, but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor for them." We may, like them, ask of God to command victories for us also, that we may overcome our spiritual foes, and dwell in the land of peace (Psalm 43. 4, margin).

*We thank thee, O Father, for this record of thy dealings with thy people in these wilderness scenes! Teach us to trust thee more implicitly, and to walk with thee from day to day in the paths of victory and peace! In Christ's name.*

#### Monday, 20th. Numbers 22.

The Israelite headquarters, during their conquest of Eastern Palestine, were situated on the Moabite frontier, and Balak's fears were doubtless shared by his people. Surely their country would be the next to be overrun! He resolved, therefore, since the Israelite hosts seemed invincible in arms, to meet their menace by magic spells and incantations. It was supposed that nothing could withstand the imprecations of the highest adepts. Filled with this belief, Balak sent for Balaam, a soothsayer of great fame, who lived at Pethor on the Euphrates. Two urgent appeals for his coming were sent across the desert.

The apostle calls Balaam "double-minded." No description could be truer. His character is an enigma. On the one hand, apparently no persuasion or bribes could induce him to accompany Balak's messengers, and lead him to fail in uttering God's word; and yet he was anxious to please Balak, and win his rewards, and do his utmost to injure Israel. Balak was in an agony. He was willing, says Micah, to placate God by thousands of rams and ten thousands of rivers of oil, and even to give his firstborn

for his transgression, if only Balaam could break the spell of conquest, which was derived from Israel's God. When, therefore, he heard of his coming, he came all the way from Rabbah, his capital, to the edge of his territory on the River Arnon, whence they could overlook the camp of Israel.

From the first Balaam meant to win Balak's gold. His prayers were hollow, and God read his heart. It is an awful thing when he gives us our own way. We profess our desire to keep within his limitations, yet we pray all night to be allowed to go. We practically extort a favorable answer, and finally God says, "You can go. Take your own way!" We lose no time in starting. But even then we are met with further warnings. The angel bars our passage, the ass speaks, our foot is crushed. We profess our willingness to return, but our promises are superficial and hollow. We argue that we can keep within God's limitations, and yet win Balak's gold. We are trying to serve God and Mammon, a dual service which Christ said was an impossibility.

*Heavenly Father, we pray thee to cleanse the thoughts and desires of our hearts, that we may perfectly love thee, and have a single intention to do thy will! Save us from ourselves, and from being self-deceived! In Christ's name.*

#### Tuesday, 21st. Numbers 23. 1-12.

On the morning after his arrival Balak brings his visitor to the neighboring heights, dedicated to Baal, and Balaam essays to utter his first prediction; but his lips seem to be mastered by a Spirit which he cannot resist,—he cannot curse those whom God has not cursed. Amazed and disappointed, Balak hurries him to the top of Pisgah, but is ill repaid by hearing the prophet insist that there can be no divination or enchantment against God's Chosen People. Then from the height of Peor, which looks down upon the wilderness, as he beheld the vast encampment of Israel beneath, it seemed like the gardens on the banks of his native Euphrates lined with the perfumed aloe tree and the stately cedar, and watered with the rains of heaven and springs of earth. Then he forecasted the day when, having conquered all its enemies, the lion of Israel would lie down like a lion or lioness which none dare disturb. Finally, in his fourth vision, he descried Jacob's star, and Israel's scepter, which would smite in pieces both Moab and Edom. That star was surely the herald, first of David, and then of the Messiah, who would arise out of Israel. His vision included the Assyrian invasion, and the navies that would cross from the far West to overthrow the mighty empires of the East. How extraordinary this prediction of the Christian ages, and his prevision that the arms of the West, then almost unknown, would crush Nineveh, Babylon, and Tyre! As Dean Stanley says,

the magnificence of the vision remains unsurpassed. It stands on the sacred record, the first example of prophetic utterances respecting the destinies of the world at large. Founded on objects within the range of the seer, but including within their sweep a vast prospect beyond.

Perhaps the most striking feature of these superb utterances is the force of the prophetic spirit and impulse which overpowered the baser spirit of the individual man. The divine message struggled through his reluctance, and made him subservient to its control. God would have his say.

Is it not thus with our conscience? We may try to bribe, or threaten, or contort it; but it WILL speak its mind. Listen to it! I pray you, obey it! It speaks true.

*Heavenly Father, speak thy words in our hearts! We will listen and obey. Leave us not to the devices and desires that are excited by the bribes of the world and the flesh! Enable us, by thy good Spirit, to hear the words and see the vision of the Almighty, and so speak, and so obey, careless of the bribe of worldly gain! In Christ's name.*

#### Wednesday, 22nd. Numbers 23. 13-30.

We linger over these extraordinary chapters not only because of the lesson of yesterday, which taught us the irresistible force of the divine Spirit, but because of the sublime conceptions of God which were expressed by this remarkable man. Let us note them! The reliability of God's words, "Hath he spoken, and shall he not make it good?" The imputation of the divine ideal that would ultimately be realized, "He hath not beheld iniquity in Jacob." His care for his own, "God bringeth his people forth from Egypt with the strength of the wild ox." His willingness to communicate his thoughts to the receptive spirit of man, "He said, which heareth the words of God, and seeth the vision of the Almighty."

It might be well for us to consider words such as these, which convey the outlook on God of a man who was outside the range of revelation. They reveal and convey two lessons.

First, that the almighty God has not left the masses of mankind without witness. Take, for instance, such a nation as China, which has imbibed two vital moral truths, the divine authority and the divine pater-nity. These must have been inculcated by the Spirit which lighteth every man coming into the world. Heathendom, with its orgies and horror, is a descent from an original vision and knowledge which have deteriorated through the strong passions and selfishness of the natural heart. It is wise, therefore, for the missionary to call people back to the truths which their forefathers knew, but have become overgrown like the Aztec temples.

But is there not a further lesson in the affirmation of this extraordinary man, whose eyes were opened to see something of the mind and ways of God? He will keep his promises; will do more than we ask or think; will behold us in the Beloved; will bring us from Egypt's bondage into Canaan's rest; and will reveal what eye hath not seen, nor man's heart conceived.

*Divine Spirit, we beseech thee to open our eyes that we may see, our ears to receive, and our hearts to understand, the greatness, the nearness, and the love of God; that amid the changes and chances of the world we may not be afraid, but be steadfast, unmovable, and always abounding in faith, in patience, and in love!*

#### Thursday, 23rd. Numbers 24. 1-13.

We have studied Balaam's sublime conceptions of God: let us now note his conceptions of God's attitude to his people!

In the first of Balaam's parables we are faced with their marked separation from the world, "The people shall dwell alone, and shall not be reckoned among the nations." This is true of the seed of Abraham, and equally so of the true church of Christ. We are bidden to come out and be separate.

In the second parable we have the positive aspect of the children of God. From the top of the rocks, i.e., in the heavenly estimate, we are assured that "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." There are many faults in us that need to be redressed, but we must distinguish between our standing in the risen Christ and our emotional experiences which are constantly changing. Hence, when the dark accuser comes and indicates, as in Zechariah's vision, our filthy garments, God replies by referring him to what we are in Christ as to our standing, and shall be some day in actual fact.

In the third parable we learn God's intention not only that his people shall be as "gardens by the river's side," but that they shall become a blessing to others, "Water shall flow from his buckets." It was God's fixed purpose that through Israel's tribes blessing should accrue to the whole world. This is still further accentuated in Ezekiel 47 and Zechariah 14; and since "the gifts and calling of God are without repentance," there is little doubt that when Israel turns to Christ, as his brethren to Joseph, they will become missionaries to the countries with whose customs they are familiarized, and whose languages they have learnt. In the meanwhile, as our Lord declared at the Feast of Tabernacles, from him who believes in him, and receives the Holy Spirit, shall flow rivers of living water.

In the fourth parable we stand on the highest peak of vision, and behold the Star of Jacob rising to set no more. The true David reigns, and the saints inherit the kingdom.

*We thank thee, O holy Father, that thou regardest us in Christ, and therefore there can be no condemnation and no separation! Hasten thy work of grace in our hearts, that we may be accounted worthy to stand in the regeneration with thy blessed Son, adorned with his beauty and triumphing in his victory! In his name.*

**Friday, 24th. Numbers 24. 14 to 25. 3.**

There was evidently a further negotiation between Balak and Balaam. The latter was keen to win that bribe of money, and fill his house with Balak's silver and gold. He therefore suggested to Balak a plan which would effectively dispose of Israel's menace. What he could not effect by his incantations might be secured by adopting a Satanic policy. "Corrupt their morals!" said he. "They are invincible only so long as they are in league with their God. He is a holy and righteous God, and demands purity on the part of his people. Send in your daughters to their camp, and let them invite these Hebrews to cross over into your territory! Tempt them with your immoral dances and rites! Their strength will depart from them, and they will easily become your prey."

It is the same advice that Milton puts into the mouth of Belial, in the Satanic parliament, when deliberating on the best method of securing the fall of man.

Balak acted on Balaam's suggestion; and if Phinehas had not arrested the poison, Israel would have run greedily, as Jude puts it, after the error of Balaam. The worship of Baal was accompanied by licentious rites; and when afterwards the women of the Midianites—with whom Moab was united,—were in question, Moses said that they had caused the children of Israel to commit trespass against the Lord, and therefore the plague had broken out among the congregation of Jehovah by which 24,000 died. The greatness of the crime and the depth of Israel's fall haunted the memory of subsequent generations, and hundreds of years afterwards Hosea reminded his people that their forefathers had gone after the shameful rites of Baal-peor, as after the grapes and the first ripe figs in spring.

"Let me die the death of the righteous!" Such had been Balaam's noble wish, but so far from that wish being gratified, in two passages we are told that Balaam fell in the overthrow of Midian whilst acting on his counsel (Numbers 31. 8 and Joshua 13. 22). It is easy to express Balaam's wish, but it can only be realized by that deep repentance and humble faith of which he was destitute. How vast was the contrast between Balaam on Pisgah and Moses, who came there shortly afterwards to die beneath the kiss of God!

*Succor us, O Spirit of God, we entreat thee, that we may not only be conscious of*

*noble and holy aspirations, but may live worthily of them, through faith in Jesus Christ our Lord, in and through whom alone we can attain to everlasting life and felicity!*

**Saturday, 25th. Numbers 25. 4-18.**

When the sin of Baal-peor was at its height, Moses sternly demanded that even the chiefs of the people, who winked at, abetted, or shared in this sin, should be hanged up before the Lord, in broad daylight; but nothing would have availed to stay the wave of demoralization which had set in had it not been for the zeal and faithfulness of Phinehas, the grandson of Aaron. It was a critical moment. There was no time for consultation with anyone. For someone to fling himself into the breach was essential to the safety of the entire nation. Phinehas accepted the challenge of the hour, and brought the whole nation to a sudden halt. His prompt action saved the congregation from utter destruction on the threshold of the Land of Promise.

Alas, alas, how many have come as far as Israel and have failed on the frontier of the spiritual counterpart of the Land of Promise! The holiest among us may well take warning as we stand beside those 24,000 graves. Paul, according to the older version, the rendering of which is not far from the truth, felt that even after he had preached to others he might become "a castaway." Cain, Lot, Balaam, Saul, the unnamed prophet who upbraided Jeroboam, became castaways. Let us beware! You may not be a castaway from the light and love of God, but you may be removed from your station and opportunities because you are using them for your own emolument and enjoyment, your self-indulgence, and your sin, instead of the glory of God and the help of man. Beware of becoming a castaway!

This act of Phinehas won for himself and his seed an everlasting priesthood. Centuries afterwards through the lips of Malachi the Almighty said: "My covenant was with him of life and peace, and I gave them to him. He walked with me in peace and uprightness, and did turn many away from iniquity." Clearly it was because he walked with God that he was able to perform that deed. Let us so walk day by day that in the hour of crisis we may not be found wanting!

*Teach us, we pray thee, so to walk with thee, O God, that we may learn thy secrets, and be conformed to thy mind and will! Let our hearts be filled with love so ardent that it will dare to perform exploits for thy glory, for the purity of thy church, and for the salvation of men! In Christ's name.*

**Sunday, 26th. Numbers 27. 1-11.**

The conduct of these five young women was quite admirable. In the foregoing na-

tional registration they saw that only males were counted, and as there were none in their family their household was omitted. This might seriously affect them afterwards in the distribution of the land. It was obviously necessary to take steps to secure their legal rights, and their claim was laid before God as the ultimate giver of the promised inheritance. It was immediately admitted, and Joshua gave them an inheritance among the brethren of their father.

Noble testimony was borne to the faith of these young women. As yet the land was not in possession, but they had no doubt that it would be given according to God's promise; and as they avowed their faith, and claimed their share in the prospective division of the Land of Promise, the divine voice placed its imprimatur on their action. "The daughters of Zelophehad speak right."

Faith like this, which claims its share in things not seen, is eminently pleasing to God. He can no more disappoint our faith than he can deny himself and his word.

This matter came up again in chapter 36. 1-5, and it was then agreed that girls with property should marry only within the tribe of their father, that thus their inheritance should remain within their tribe. Our individual claim on God must ever be consistent with the welfare of others, and secure for them blessing.

There are two or three outstanding lessons here. First, it is incumbent on each of us to claim our share in the grace and strength of Christ. Second, we are part of the one glorious church, and our action must be consistent with its rightful claims. Third, Christian girls should marry "only in the Lord." The course of long pastoral experience confirms this injunction as eminently necessary. Fourth, let women remember that it is for them to hold before us all high ideals of the individual, the family, the home! These will find an echo in the heart, and incite the coöperation of all good men and true.

*We pray thee, heavenly Father, to bless the girl life growing up in our midst! Make our sisters and daughters and girl friends pure as the mountain dews as they sparkle in the rays of the morning sun! May they lift our ideals, purify our hearts, and gladden our homes, that we may co-operate with them in raising the hopes and possibilities of the coming age! In Christ's name.*

**Monday, 27th. Numbers 27. 12-14. Read also Psalm 90.**

The long wandering of the people was over. The wilderness with its dreary levels, its sand storms, its innumerable stations, was behind them. Before them was the fulfilment of God's promise to Abraham, Isaac, and Jacob. And now it was decreed

that the one man in all the host then standing before the gates of Canaan who was to be debarred from entrance was he who for forty years had borne their burdens, led their marches, and cheered them with the prospect of rest. From the hour when Egypt was left for ever to that hour, his presence had seemed a vital necessity for the existence and order of his people.

Note those words, "gathered unto thy people"! "Our people" are awaiting us on the other side, and we are presently to be gathered to them. Oh, what a gathering that will be!

But it has been well said in this connection that while there was judgment here, mercy was behind it. In love God led this noble man, the shepherd of Israel, to that high summit of vision, and showed him all the goodly land, but his foot was not permitted to tread its soil. Was it not well? His people were entering it as avengers. As with Sodom and Pompeii, the land was weary of the vice and pollution of its people. Surely it was better for Moses to be taken before those scenes began. It was, therefore, with deep tenderness that his heavenly Father led him forth from the camp. It seemed a hard sentence, but as he has reviewed it yonder, amid the strains of the song of Moses and the Lamb, he must have recognized God's tender love in what seemed a bitter disappointment.

So will it be with us, as we review all the way of our pilgrimage, and discover that goodness and mercy have followed us all our days, and done better for us than we knew!

*Heavenly Father, thou hast led us by a right way, and if thou shalt see fit to call us home before we hear the shout of victory ring across the battlefield, we will still believe that thou hast made no mistake, or called us home before our time! Choose for us the time and place for our homegoing! Thou art too wise to err, too good to be unkind.*

**Tuesday, 28th. Numbers 27. 15-23.**

Moses could not die in peace until he had handed over his office to another, that the congregation of Jehovah should not be as sheep without a shepherd. There could have been no ripple of surprise throughout the host when it was known that Jehovah had chosen Joshua, the son of Nun, to be his successor. Already he had taken an important part in the organization and leadership of the host. Sprung from the great tribe of Ephraim, he had the confidence of the house of Joseph. He had, also, evinced fine qualities as a soldier in the memorable fight with Amalek. He had accompanied Moses in his ascent of Sinai, and had waited for forty days in its solitudes, wrapped in prayer. Every trait of his character seemed appropriate to the great task which awaited him. No one was therefore surprised when

Jehovah said unto Moses, "Take thee Joshua, the son of Nun, a man in whom is the Spirit, and lay thine hand upon him!"

The soldiers of Christ must make time, as in the case of Joshua, to frequent the holy place for divine guidance and strength. The Urim and Thummim diamond must flash with God's Yes, or dim with his No. When Saul failed in this he lost his kingdom (1 Samuel 13. 13). Take care to combine all work with attendance in that inner shrine, else faith and hope may die down, the spirit grow fretful, the speech irritable! There is but one way for a holy life: to enter the inner sanctuary, to await the shekinah light in the heart, to reinforce oneself with God, to leave all anxieties and burdens with him, to realize that the Almighty is at work, and that his purpose cannot fail.

*Grant us, O Lord, the resolute and courageous heart that will not flinch before our enemies and thine; but grant us at the same time and in the same measure to be filled with the Holy Spirit, that we may know thy will and do it! Once more lay upon us thy consecrating hand!*

### Wednesday, 29th. Numbers 31.

We must not avoid this chapter, though it contains a terrible story. Israel had been ensnared by the wiles of the women of Midian, on the advice of Balaam, and an awful penalty was exacted. That this campaign was different from all the others is clear from the appointment of Phinehas, the priest, to conduct it, instead of Joshua, and that he entered on it with the vessels of the sanctuary and the sacred trumpets accompanying him. Israel was now called upon to extirpate the source of their defilement, and all the spoil had to pass either through the fire of judgment or through the water of purification. Not one jot or tittle would be suffered to pass unjudged.

As we consider this awful judgment we must remember that the Almighty himself has branded impurity with his curse. Were this the place, it would be easy to show that even today condign and fearful penalties are visited on those who persist in certain sins. What happened to Midian is, in other forms, happening daily. The danger signal is raised, but if it is unheeded, can we blame God with the consequences? He has to think of the race, of the unborn, of the virtue and purity of womanhood: can we blame him for setting up hedges of poisonous thorn? We have said before what we say again, that the overthrow of Sodom, the destruction of Pompeii and the massacre of the Midianites were needed to save the race from rotting to destruction. Is it wonderful that in answer to the cries of his people God arises to do his strange work, and bring to pass his act, the strange act? But how can he do it except through

a chosen leader like Phinehas, the priest, whose heart had already been kindled by a divine passion?

Let us ask God to shine forth, to lift up himself as judge of all the earth, and to free the world of its maladies! In the meanwhile let us see to it that we remain separate, not touching the accursed thing!

*We thank thee, O Saviour, for thy cross, but we also worship thee as the appointed judge of all the earth! Hasten the time, we pray thee, when thy divine fire shall consume all that offends, and the righteous shall shine forth as the sun in their heavenly Father's kingdom!*

### Thursday, 30th. Numbers 32.

The tribes of Reuben, Gad and the half of Manasseh clung to the Arab life of their forefathers, and set their heart on obtaining it from Moses. At first he murmured, and suggested that their request savored of selfishness. After consultation between themselves they returned with the offer to leave their wives and children in the captured cities, and their flocks, etc., in sheepfolds, and to join their brethren in the conquest of Western Palestine. On this understanding the Eastern districts were assigned to them.

The country has been described as a wide expanse of rolling downs, covered with a waving ocean of grass: graceful hills, broad valleys, luxuriant foliage, mighty oak forests, and vast herds of wild cattle. But the outcome was fatal. These tribes produced neither judge, prophet, nor hero, except Jephthah and Elijah. They lingered among their sheepfolds, and preferred their nomad life even when Deborah appealed for their help. She depicts them as debating the matter in cold blood beside their streams. We must except, however, the eleven heroes who swam the Jordan to join David at the lowest ebb of his fortunes. Ultimately these trans-Jordanic tribes drifted into a wandering pastoral life, and ceased to be a power in Israel.

Here is a profound lesson for us all! Trans-Jordanic Canaan has vast attractions. Life is so easy there. The grass is luxuriant, the waters abundant, the demands for statesmen and leaders are comparatively few. We say to our souls, "We have much goods laid up for many years, and plenty more, when these are gone; eat, drink, and be merry!" We become lukewarm, neither hot nor cold. But it is not good to seek an easy life. Muscles get flabby, and eyes droop with sleep. Better the battlefields of Canaan than this spell of the enchanted ground!

*Let us not settle on our lees, O great lover of our souls, but carry forward thy discipline, though it strains our every fiber! Our souls would follow hard after thee: let thy good Spirit supply all our need!*